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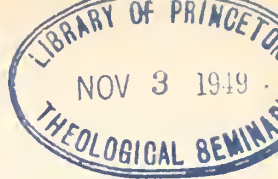
Henry C. Gehman

A COMPENDIOUS GRAMMAR  
OF THE  
EGYPTIAN LANGUAGE.

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Quicquid praecipies esto brevis: ut cito dicta  
Percipiant animi dociles, teneantque fideles.

De Art. Poet. III. 55.



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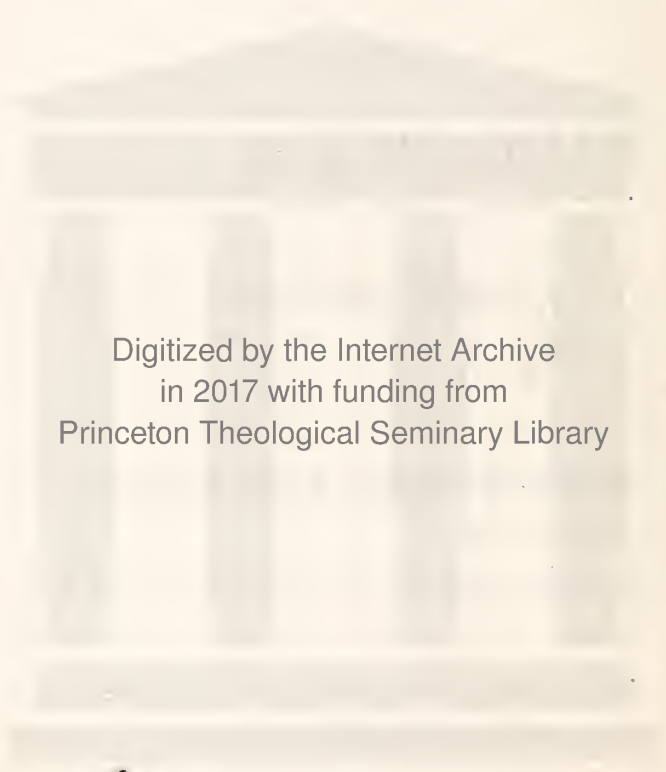
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**J O H N L E E E S Q<sup>R</sup>.**

LL. D., F. R. S., P. A. S., & &.

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THE MANY FACILITIES AFFORDED  
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## P R E F A C E.

Egyptian Literature has of late years attracted particular attention. All that has come down to us of the Language and Literature of ancient Egypt is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions, and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark that the learned Rossius in his "*Etymologiæ Ægyptiacæ*," has shown the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity to a certain extent, it must be admitted, does exist.\*)

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\*) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,

Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for *us* to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian

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and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflections and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

In its grammatical construction, Egyptian has the greatest resemblance to the Semitic; and if it has less of this character than the Hebrew, and other purely Semitic dialects, this is explained by the latter having been developed after the separation of the original tongue into the Arian and Semitic, and by the Egyptian having retained a portion of both elements. There is, however, a possibility that the Egyptian may have been a compound language, formed from two or more *after* the first migration of the race, and foreign elements may have been then added to it, as in the case of some other languages.

Rawlinson's Herodotus vol. II. p. 279.

words to some of the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind of the African origin of the Egyptians. The fact is, the remains we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, have no near resemblance to any one of the ancient or modern languages.\*

The importance of the Ancient Egyptian Language to the Antiquary, will at once appear, when we consider that the knowledge of it is necessary before the inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century;\*\* and if they were not

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\* Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. II. p. 473.

\*\* Zosimus, as quoted by Fabricius, says, that the old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia tunc non in Graecam tantum, sed etiam Aegyptiis in vernaculam linguam fuisse translata." p. 196.

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tyehsensius*. See also *Buxtorf's Talmudic Lex.* p. 1571. Also. "It is permitted to write the Law in Egyptian." *Babyl. Talmud*,



the first, they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perhaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The terms Coptic and Sahidic were adopted in the first edition of the grammar, instead of Memphitic and Thebaic, lest confusion should be created; as the

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*Seder Med. Schal.* f. 115. These expressions seem to imply the existence of the Law in Coptic,

For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see *Wilkinson's Introduction to the Coptic New Testament*, and *The Introduction to the Sahidic Fragments*.

former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

The defects and mistakes of the former edition the Author trusts have been corrected in this, and he has endeavoured to render this edition worthy of the confidence and patronage of the Students of Egyptian Literature.

Stanford Rivers Rectory.

May, 1862.



# Observations

on the

## Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

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The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.

#### XIV Observations on the Hieroglyphic and Enchorial Alphabets.

In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (*εγχορια*)\* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and, &c.* which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically*, or *Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

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\* This word is used in the Rosetta inscription and elsewhere.





ciphering other groups. Mr. Banks, who had received a communication from Dr. Young while he was in Egypt, discovered the names of *Ptolemy* and *Cleopatra* on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory Inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully pursued this branch of the Literature of Ancient Egypt, and the world is in possession of their labours.












From the researches of Dr. Young, M. Champollion, and others, the accompanying Alphabets are constructed.

The names of Kings, and of other distinguished individuals, are generally enclosed in ovals.

The characters are sometimes read from right to left, and at others from left to right, or from the top downwards; nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We however state as a rule that the characters are always read from the side towards which the animals look.

The gender of nouns is expressed by Articles as in Coptic; the Hieroglyph  or , corresponding with

# XVI Observations on the Hieroglyphic and Enchorial Alphabets.

π or φ, masculine singular, and , with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  has the power of q in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by  — or  agreeing with **ni** Coptic, or by these characters doubled; as ,  or , **nen**, or **ni**, Coptic. The plural is also formed by **iii**, and the dual by **ii**, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , **nk**, or **nak**, , **nq**, or **naq**;  **nc**, or **nac** &c.

The Alphabetic or Phonetic,\* was one of the

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\* Clemens Alexandrinus, who flourished about the second century is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

*Αντίκα οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν παντῶν τῶν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλούμενην· δευτέραν δὲ, τὴν ἱεροτικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἡ μὲν ἐστὶ δια τῶν πρῶτων στοιχείων κυριολογικὴ· ἡ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μίμησιν ἢ δ' ὥσπερ τροπικῶς γράφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνίγμους· ἢ λίον γούρῃ γράψαι βουλομένοι κυκλὸν ποιοῦσι σέληνῃ δὲ σχῆμα μῆρσιδεσ, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξᾠλλάττορες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαράττουσιν.* Strom. l. 4. c. 4.

„Jam vero qui docentur ab Aegyptiis, primum quidem discunt Aegy-

modes of Hieroglyphic writing; but besides this the Egyptians had another called Symbolic, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as a bullock or a ram was represented by a figure of the animal; and a bow and arrow by a graphic imitation of them. Another kind of Symbolic writing was the Tropical or Figurative; that is by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For instance,

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ptiarum litterarum viam ac rationem quae vocatur Epistolographica: secundo autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam: cujus una quidem species est per prima elementa, Cyriologica dicta: altera vero Symbolica. Symbolicae autem una quidem proprie loquitur per imitationem: alia vero scribitur velut Tropice: alia vero fere significat per quaedam Aenigmata. Qui solem itaque volunt scribere, faciunt circulum: lunam autem figuram lunae, cornuum formam prae se ferentem, convenienter ei formae quae proprie loquitur. Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt.“

Porphyry has communicated much the same information on the subject.

*Εν Αιγυπτῷ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνὴν γραμματῶν δὲ τρισσὰς διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μῆμιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς ἀνιγμούς.*

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: litterarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illae (Hieroglyphicae) quidem res exponunt imitatione. Hae (Symbolicae) vero sub Aenigmatis quibusdam latenter ostendunt.“

to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XIX, 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt at Medinet Haboo, and at Birkel in Ethiopia in Phonetic Characters. M. Champollion also found at Karnak the name of Shishak king of Egypt, (1. Kings XIV, 25, 26.) Phonetically written, who lived about 970 years before Christ. "He is represented as dragging the chiefs of thirty conquered Nations to the feet of the Theban Trinity." Among these he found written in letters at full length, Joudaha Melek, "The king of the Jews." This may be considered as a commentary on the above named chapter. We may probably conclude in the words of the Poet:

„Nondum flumineas Memphis contexere biblos  
Noverat: et saxis tantum volucresque feraeque  
Sculptaque servabant magicas animalia linguas."

Lucan. Phars. lib. III. 221.


The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-

tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."

"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."







I am indebted to the kindness of C. W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantal sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

As an example of the Alphabetic signs we may take  the owl, which represents the letter *m*. It often however stands alone, like *ⲙ* in Coptic, in which case we must suppose that a vowel sound *a* or *e* was either prefixed or postfixed in pronunciation. An example of the



## XX Observations on the Hieroglyphic and Enchorial Alphabets.

syllabic signs is  which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple  we have sometimes  , sometimes   both of which combinations are sounded simply *am*. Many characters which are really syllabic were inserted in the earlier lists which were formed, as alphabetic. It is probable that all the Hieroglyphic characters were originally syllabic, and that those which subsequently became pure consonants, had at first a complementary vowel.

The Hieroglyphic list includes only those characters which are purely alphabetic. Those which are found in late inscriptions are marked with an asterisk.\* A few of which the sound may be considered still open to doubt are marked with a query?" —

"The Hieratic writing was formed from the Hieroglyphic, by a gradual modification of the original forms, many of which became so altered as to be capable of identification only by comparison of identical texts written in both kinds of characters, of which the Rituals furnish abundant examples. Many varieties of Hieratic exist, just as there are many kinds of handwriting amongst ourselves, all reducible to the old square Roman character.

About 600 B. C. the Demotic or Enchorial was formed, being only an abbreviated or degenerated form of the Hieratic, through which its letters may be traced

up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left.”

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## Enchorial or Demotic Numbers.

1	Ꞗ ꞗ ꞗ	60	ⲱ =
2	ꞗ	70	ꞗ
3	ꞗ ꞗ ꞗ	80	ꞗ
4	ⲙⲓ ⲙⲓ ⲙⲓ ꞗ ꞗ	90	ꞗ
5	ꞗ ꞗ	100	ꞗ
6	ꞗ < ꞗ	200	ꞗ
7	ꞗ ꞗ	300	ꞗ
8	ꞗ ꞗ	400	ꞗ
9	ꞗ ꞗ ꞗ	500	ꞗ
10	ꞗ	600	ꞗ
20	ꞗ	700	ꞗ
30	ꞗ	800	ꞗ
40	ꞗ	900	ꞗ
50	ꞗ	1000	ꞗ

## Hieroglyphic Numbers.

---

1. I.	21. IIII.
2. II.	22. IIII.
3. III.	30. IIII.
4. IIII.	40. IIIIII.
5. IIII. 	50. IIIIII.
6. III III.	60. IIIII.
7. III III. 	70. IIIII.
8. III III. 	80. IIIII.
9. III III. 	90. IIIII.
10. I II.	100. I.
11. II.	200. II.
12. III.	300. III.
13. IIII.	400. IIII.
16. IIIIII.	500. IIIIII.
20. IIII.	1000. I. 

## Enchorial or Demotic Alphabet.

A     ⊥ (II) < I 3 5 2 I I

I     4 1 ω III

OU    IO (ʼ5) † ‡

B     2 4

F, V   ʒ

K     σ 3< 12 2 2 2 2

R     3 ∞ ∞ O /

L     x

M     3 3

N     | ~ ~ ~ ~

P     2 2 ~ μ υ

S     ⊥ 4 + < II 4

SH    λ 3 3

T     3 3 3 3 3 3

x, σ   1+ 1 L




KH, ʔ   ε 6 5

H     2 9 2 3 4

# Hieroglyphic Alphabet.

A     ?  ?     !

I, E       !









U, OU,   

B        

F, V     \*  

K     \*    

R, L     \*   

M     \*        

N       

P      

S         

Sh     ?   

T       

T (x)       

KH       

H         

All these figures admit of being turned the other way and read from left to right.

## CHAP. I.

### The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.	Names of Letters.		English sounds.		Numb.
Α α	Α	ΑΛΦΑ	alpha	<i>a</i>	1
Β β	Β	ΒΗΤΑ	beta	<i>b</i>	2
Γ γ	Γ	ΓΑΜΜΑ	gamma	<i>g</i>	3
Δ δ	Δ	ΔΕΛΤΑ	delta	<i>d</i>	4
Ε ε	Ε	ΕΙ	ei	<i>e</i> short	5
Ζ ζ	Ζ	ΖΗΤΑ	zeta	<i>z</i>	7
Η η	Η	ΖΗΤΑ	heta	<i>e</i> long	8
Θ θ	Θ	ΘΗΤΑ	theta	<i>th</i>	9
Ι ι	Ι	ΙΩΤΑ	iota	<i>i</i>	10
Κ κ	Κ	ΚΑΠΠΑ	kappa	<i>k</i>	20
Λ λ	Λ	ΛΑΥΔΑ	lauda	<i>l</i>	30
Μ μ	Μ	ΜΙ	mi	<i>m</i>	40
Ν ν	Ν	ΝΙ	ni	<i>n</i>	50
Ξ ξ	Ξ	ΞΙ	xi	<i>x</i>	60
Ο ο	Ο	ΟΥ	ou	<i>o</i> short	70
Π π	Π	ΠΙ	pi	<i>p</i>	80

Egypt. Alphabet.		Names of Letters.		English sounds.	Numb.
ⲡ	p	ⲣⲟ	ro	<i>r</i>	100
Ⲣ	c	ⲥⲓⲙⲁ	sima	<i>s</i>	200
Ⲥ	τ	ⲦⲁⲮ	tau	<i>t</i>	300
Ⲯ	γ	ⲉⲮ	hu	<i>u</i>	400
Ⲫ	φ	Ⲫⲓ	phi	<i>ph</i>	500
Ⲭ	χ	Ⲭⲓ	chi	<i>ch</i>	600
ⲱ	ψ	ⲱⲓ	psi	<i>ps</i>	700
Ⲱ	ω	ⲱⲮ	ou	<i>o</i> long	800
ⲱ	ϣ	ⲱⲑⲓ	shei	<i>sh</i>	900
Ⲓ	ϥ	Ⲓⲑⲓ	fei	<i>f</i>	90
ⲓ	ⲃ	ⲓⲑⲓ	khei	<i>kh</i>	
Ⲕ	ϥ	Ⲕⲟⲣⲓ	hori	<i>h</i>	
Ⲙ	ⲭ	ⲭⲁⲛⲭⲓⲁ	gangia	<i>gi</i>	
Ⲟ	Ⲕ	Ⲟⲓⲙⲁ	shima	<i>sh</i>	
Ⲡ	ⲧ	Ⲡⲑⲓ	dei	<i>ti</i>	

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. ϣ, ⲁ, ⲉ, ⲉ and ⲱ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

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## CHAP. II.

### The pronunciation of the Letters.

The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

- a. is pronounced as *a* in *man* with us, and is often used in Bash. instead of ε, ο and ω: as **ΑΝΖ** for ον<sup>h</sup>, **ΝΑΒΕ** for **ΝΟΒΕ**, **ΑΝΕΖ** for **ΕΝΕΖ**, and **ΡΕΦ<sup>h</sup>ΑΤΕΒ** for **ΡΕΦ<sup>h</sup>ΩΤΕΒ**.
- ε. is sounded as *b* in **ΒΑΒΥΛΩΝ**, and as *v* in **ΒΚΤΩΡ**, **ΙΩΒΑΝ**. It is also used instead of *q* and *φ*, as **ΒΙ** for **qι**, and **ΩΒΗΡ** for **ΩΦΗΡ**,\* and it sometimes interchanges with **π**, as **ΑΠΑ** for **ΑΒΒΑ**.
- \* ρ. never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of **κ** and **ς**, as **ΑΝ<sup>ρ</sup>** for **ΑΝ<sup>κ</sup>**, **Ν<sup>ρ</sup>** for **Ν<sup>κ</sup>**, **ΤΩΝ<sup>ρ</sup>** for **ΤΩΝ<sup>κ</sup>**, **ΜΑΑ<sup>ρ</sup>Ε** for **ΜΑΑ<sup>ς</sup>Ε**; and in Greek words as **ΑΝΑ<sup>ρ</sup>ΚΗ**.
- Δ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for **τ**, as **ΔΑ<sup>ζ</sup>ΙC** for **ΤΑ<sup>ζ</sup>ΙC**, **ΘΕΑΔ<sup>ρ</sup>ΟΝ** for **ΘΕΑΤ<sup>ρ</sup>ΟΝ**.
- ε. is pronounced as *ε* in Greek. It is used in Sahidic at the end of words instead of **ι** in Coptic. It is also used instead of **α** in Bashmuric, as **ΖΕΠ** for **ΖΑΠ**. It is sometimes written instead of **η**.
- ζ. is only used in words of foreign origin. It is sometimes written for **с**, as **ΖΩΝΤ** for **CΩΝΤ**. It is also written for **τ**, as **ΤΩΠΑΖΙΟΝ** for **ΤΩΠΑΤΙΟΝ**.

- η. is sounded like the Greek letter η, as **ΜΗΠΟΤΕ**: it was formerly pronounced with a sharp breathing, as **ΖΗΓΕΜΩΝ**, *ηγεμών*. It is sometimes used for ε and ι, as **ΖΗΒC** for **ΖΕΒC**, **ΤΗΜΙ** for **ΤΙΜΙ**.
- θ. This letter is pronounced as *th* in **ΘΑΔΔΕΟC**. It is also pronounced as Δ. θ is used instead of τζ for expedition in writing. In Sahidic and Bashmuric τ is used instead of θ, as **ΕΤΒΕ** for **ΕΘΒΕ**. θ is sometimes used in Sahidic for σ, as **ΕΘΑΥΩ** for **ΕΘΟΩ**.
- ι. answers to ι in Greek, or *ee* in English. It often changes with ει, as **ΙΡΕ**, **ΕΙΡΕ**: **ΠΙΝΕ**, **ΠΕΙΝΕ**.
- κ. is sounded as *z* in Greek. It is used in Sahidic instead of χ, as **ΚΑΜΕ** for **ΧΑΜΕ**; **ΚΡΟΥΡ** for **ΧΡΟΥΡ**. In Sahidic it is often exchanged for γ, as **ΤΩΝΓ** for **ΤΩΝΚ**.
- λ. in Bashmuric answers to *p* in Coptic, as **ΛΑΜΠΙ** for **ΡΟΜΠΙ**; **ΛΙΜΙ** for **ΡΙΜΙ**.
- μ. is pronounced as *m* in English.
- ν. also answers to *n* in English.
- Ξ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of κC, as **ΘΟΥΞ** for **ΘΟΥΚC**; **ΞΟΥΡ** for **ΚΟΥΡ**.
- ο. is pronounced as *o* in **ΡΟΒΟΔΜ**. It is often exchanged for ω long, as **ΦΩΡΧ** for **ΦΟΡΧ**.
- π. is sounded as *b* by the modern Egyptians. π is used in Sahidic for φ in Coptic, as **ΠΑΩ** Sah. for **ΦΑΩ** Coptic. It is sometimes used for β, as **ΑΠΑ** for **ΑΒΒΑ**.

- p.** is pronounced as *r* in **Δραμ**. It is changed in Bashmuric for **λ**, as **λεν** for **ραν** Coptic.
- c.** is enunciated as *s* in **Ερωμ**.
- τ.** is pronounced as **Δ**; and it is occasionally used for **Δ**, as **ΤΑΝΙΕΛ** for **ΔΑΝΙΕΛ**.
- γ.** is sounded like *u*. It occurs in words of Greek origin instead of **ι**, **η** and **ει**; as **ΚΥΒΩΤΟΣ**, for *κιβωτός*; **CΥΜΕΝΙΝ**, for *σημαίνων*; and **ΔΥΝΑ** for *δεῖνα*.
- φ.** is pronounced as *f*; and in the beginning of words as *b*; as **ΦΑΙ** *bai*. In Sahidic and Bashmuric **π** is always used instead of **φ**.
- χ.** has the sound of *z*, or *χ* of the Greeks. It is exchanged with **ω**, and **ζ**, as **ΞΩΙΡ** for **ΜΕΧΙΡ**; and **ΧΩΠ** **ΖΩΠ**. In Sahidic **κ** is used instead of **χ**.
- ψ.** is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for **πς** in the expedition of writing, as **ΨΙΤ** for **ΠΣΙΤ**; **ΨΟΛCΕΛ** for **ΠCΟΛCΕΛ**.
- ω.** is sounded like *ω* of the Greeks. It is frequently exchanged with **ο**; and in Sahidic **οο** is often used for **ω**; and **α** in Bashmuric instead of **ω**, as **ΛΙΚ** for **ΩΙΚ**.
- ϖ.** possesses the same power as *w* in Hebrew. It is changed with **с**, **х**, **х**, **б**, and sometimes with **г**.
- q.** is pronounced as *f*; and it is changed with **в**, and sometimes with **φ**, as **ΤΗΡΦ** for **ΤΗΡq**.
- h.** This letter answers to the **ח** of the Hebrews. Wilkinson says it has the sound of *h*. It changes with **х** and **кг**, as **хер**, **бер**; and **hωкг**, **hωh**. It never

occurs in Sahidic, Ϸ being always used in its stead.

- Ϸ. is pronounced as *h* or *π*, and is used for the sharp breathing of the Greeks, as ϷΟΠΛΟΝ ὄπλον, ϷΥΓΩΠΟΣ ὕσσωπος.
- ϸ. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in *go*, and not as *dj*." It appears to answer to the Arabic ج. It changes with ϣ, Ϲ, Ϸ, and ϸ; as ΜΑΡΧΑΡΙΤΗΣ, μαργαριτης, ΓΕΝΕΦΩΡ for ΧΕΝΕΦΩΡ, ΧΡΩΜ for χρωμ, ΨΟΥΩΤ for χογωτ, and ΘΟΥ, χοθ.
- Ϲ. This letter is pronounced as *s* or *sh* by the present Copts; as ΠСОΒΝΙ, *epsoshni*; ΠΕΝῸΙC, *pensuais*. It is exchanged with ϸ and Ϸ, as ῸΩΝϷ for ϸΩΝϷ, and ϷΩΛ for ῸΩΛ. But it is chiefly exchanged with ϸ in Sahidic and Bashmuric, as ῸΙΝ for ϸΙΝ. It occurs in some words of Greek origin instead of Ϸ.
- Ϻ. The Copts of the present day pronounce this double letter as *di*; but there are some words in which we should evidently pronounce it as *ti*, as ΒΑΠῲCΜΑ, ΠΛΑῲΑ etc. In Sahidic it is exchanged for τε, as ΨΟΜῲ, Sah. ΨΟΜΤΕ.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. ΕΘΒΕ, pronounced as *átwa*; ϸΩΤΕΜ, *sòdam*; ῸΟΜ, *shòm*; ϸΟΜ, *gòm*; ΝΙΩῲ, *nishdee*; ΠΑΝΟΥῲ, *banóode*; ΠΙΟΥΩΙΝΙ, *becsoóyne*; ΕΒΟΛῲΕΝ, *áwelkhàn*; ΕΘΒΗΤϣ, *atwátf*; ΤΠΕ, *édbe*; ΜΕΘΜΗΙ, *metmái*.

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## CHAP. III.

## Of Points and Abbreviations.

1. When the line in Coptic (˘) or the horizontal line in Sah. (—) occurs over consonants, it generally expresses the vowel **ε**, as **ḿ** or **ṡ**, **εṡ**: **ṇ** or **ṡ**, **εṇ**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **εṡḿḳḗ** or **ḿḳḗ**, *affliction*: Sah. **ṡṡ** for **ṡṡṡ**, **ṡṡ** for **ṡṡṡ**, **ṡṡṡṡ** for **ṡṡṡṡṡ**.

It appears from some words derived from the Greek, that the line (˘) has been used in Coptic to express the vowels **α**, **ε** and **ο**: as **ḿḳḗ**, *Ἀναθώ*: **ṡṡṡ**, *ὄρουγ*; and **ḿḳḗ** for *ἐξέστη*.

It is equally evident from the Sahidic, that the line (—) is used for **α**, **ε** and **ο**: as **ḿḳḗ** for **ḿḳḗ**. *I*: **ṡṡṡ** for **ṡṡṡ**, *thou*: **ṡṡṡṡ** for **ṡṡṡṡṡ**, *he hath*; **ṡṡṡṡ** for **ṡṡṡṡṡ**, *three f.*; **ṡṡṡ** for **ṡṡṡ** and; **ṡṡ** for **ṡṡṡ**.

3. When the line (˘) occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as **ḿḳḗ**, *Ἡσαῦ*; **ṡṡṡṡṡ**, *ὡσαννά*; **ḿḳḗ**, *Ἀβιὰ*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as **ḿḳḗ**, *Στοιχός*.

4. The line (˘) is put over a letter in some words to distinguish them from others; as **ḿḳḗ**, *ever*, from **ṡṡṡṡṡ**, *thy oil f.*

5. A line above **ḿ** **ṡ**, or **ṇ** **ṡ**, distinguishes it from **ṡ** or **ṡ** radical, and from **ṡ**, the definite article plural

before the infix; (see def. art. plur.) as **ḤΩΟΥ** is *glory*: but **ΝΩΟΥ**, without the point above the **Ν**. is *to them*.

6. Two points in Sahidic (··) are sometimes put over the letter **ī**. as a contraction of **ΕΙ**. as **ΟΥΟΙΝ** for **ΟΥΟΕΙΝ**, *light*; **ΠΧΟΪC** for **ΠΧΟΕΙC**, *Lord*.

7. Two points are also put over the **ī**. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: **ΤΑΧΡΟΪ**, **ΕΡΟΪ**, **ΝΑΪ**, **ΖΤΗΪ**, **ΕΖΡΑΪ**, **ΠΑΪ**, **ΤΑΪ**, **ΝΑΪ**, **ΜΕΪ**, **ΝΟΪ**, **ΗΪ** &c.

8. The further use of the line (˘) and of the points (··) will be pointed out as we proceed; but it may be here observed, that hardly two Manuscripts of the same work, agree in the lines above the letters; and we are still ignorant of a portion of them.

#### The Circumflex.

9. The circumflex (ˆ) is found in Sahidic Manuscripts over the vowels **â**, **ê**, **î**, **ô** and **û**; and also over the **εῖ** and **οῦ**; as **ΟΥᾶ**, *one*: **Νᾶ**, *mercy*; **ΠΗΟΥῆ**, *the heavens*; **Νῆ**, *they*; **ΨΤΕΚῶ**, *a prison*; **ᾠῶ**, *to remain*; **ΟΥῆ**, *one*; **Οῦ**, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as **ᾶ**, **ῶ**, for **λλ** and **ωω**. The circumflex is not always found in Sahidic Manuscripts.

#### The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth



concerning it. It is found thus: πορνία, μα, νογβ',  
 λαγεια, φασε', εριμε', ειεχι', βωκ', σωκ', εξεκιηλ',  
 φηρεφνημ', η̄μμαν', ρ̄μματο', εατ', φβηρ', σωτηρ',  
 πονηρος', εαπ', η̄ππογωφ', η̄μογ'.

11. It sometimes occurs in the middle of a word,  
 as σολ'ελ, ρ'εωβ, φ̄τρ'τωρ, πεκ'καε.

### The Abbreviations.

12. Some words in Coptic and Sahidic are abbreviated in the following manner, with a line or lines above the words.

Δ̄ΑΔ̄,	ΔΑΓΙΑ,
Ε̄Θ, Ε̄ΘΥ,	ΕΘΟΥΑΒ,
ΕΡ̄Ο,	ΕΡΟΣ,
Θ̄Ε, Θ̄Υ,	ΘΕΟΣ, ΘΕΟΥ,
Θ̄ΙΛ̄ΗΜ,	ΤΖΙΕΡΟΥΣΑΛΗΜ,
ῙΗΛ,	ΙΣΡΑΗΛ,
ῙΗΕ,	ΙΗΣΟΥΣ,
ῙΛΗΜ,	ΙΕΡΟΥΣΑΛΗΜ,
ῙΗΕ,	ΙΗΣΟΥΣ ΝΑΖΑΡΕΟΣ ΣΩΤΗΡ,
ῙΕΛ,	ΙΣΡΑΗΛ,
ΙΩΑ, ῙΩΗ,	ΙΩΑΝΝΗΣ,
Κ̄Ε, Κ̄Ε, Κ̄Η,	ΚΥΡΙΕ, ΚΥΡΙΟΣ, ΚΥΡΙΟΝ,
Κ̄Λ,	ΚΕΦΑΛΟΝ,
Μ̄Η,	ΜΑΡΤΥΡΙΑ.
Μ̄ΟΥ,	ΜΣΟΥ,
ΜΕΤ̄Χ̄Ρ̄Ε,	ΜΕΤΧΡΗΣΤΟΣ,
Ο̄,	ΟΝ, as ΜΥΣΤΗΡΙΟ̄,
Ῡ,	ΟΥ, as ῩΟΕ,

ογ<sup>ω</sup>, ογο<sup>ς</sup>,  
 πα<sup>ρ</sup>, παρθενος,  
 π<sup>ν</sup>α, πνευμα.  
 π<sup>ν</sup>ε, πνουτε,  
 ρ<sup>ω</sup>, ρ<sup>ω</sup>ρ, σωτηρ.    ϣ, φνουτ,  
 ϣ τ,  
 γγ, ωηρε,            ϣ<sup>ρ</sup>, σταγρος,  
 φτ, φνουτ.            ϣ<sup>ρ</sup>, μαρτυρος,  
 ϣ<sup>ρ</sup>, χρονος.            ϣ<sup>ρ</sup>, προς,  
 ϣ<sup>ρ</sup>, ϣ<sup>ρ</sup>ρ, χριστος, ϣ<sup>ρ</sup>, βοεις. βοις.

13. Coptic Manuscripts generally begin with <sup>θ</sup>ϣ<sup>ω</sup>ν, الله, بسم, in the name of God: or with <sup>θ</sup>ϣ<sup>ω</sup>ν ιεχυρος, in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as ϣε ϣ<sup>ρ</sup>νη λ<sup>ρ</sup>μογ. ογο<sup>ς</sup> &c. Mark XV, 44. or as ελωι: ελωι: ελεμα σαβαχθανι: Mark XV, 24.

## Part II. Etymology.

### The Articles.

1. The Egyptian Language has the definite and indefinite articles, and also the possessive.

### The Definite Article.

#### Coptic.

Masc. Sing.

π<sup>ι</sup>. π<sup>ι</sup>. φ.

Fem. Sing.

τ. θ. †.

Plur. Com.

π<sup>ι</sup>. π<sup>εν</sup>.

## Sahidic.

ΠΕ. Π.

ΤΕ. Τ.

ΝΕ. Ν. ΝΝ.

## Bashmuric.

ΠΙ. ΠΕ. Π.

†. ΤΕ. Τ.

ΝΙ. ΝΕ. Ν.

2. The Coptic uses the article **π** and **π** promiscuously, either before double consonants or vowels, as **πικαρι** and **π-καρι**; **πι-νι** and **π-νι**; **πι-ογρο** and **π-ογρο**: **†-cmη** and **τ-cmη**. The Coptic has **π** and **†** also before vowels, even before **ι**, as **πιαρ**, **†ιογδελ**. But in the plural **νι** is generally used, but sometimes **νεν**, except before **ετ** *who*, and the prefix, as we shall hereafter show. The articles **φ** and **θ**, are used instead of **π** and **τ**, before the letters **β**, **ι**, **μ**, **ν**, **ογ**, **ρ**, as **φβαλ**, **φμωιτ**, **φογαι**, **θβακι**, **θμησι**, **θνογνι**: but we sometimes find these words written **πιβαλ**, **πιμωιτ**, **πιογαι**, **†βακι**, **†μησι**, **†νογνι**.

3. The Sahidic has **πε** and **τε** singular, and **νε** plural before nouns, beginning with two consonants, as **τμαειο**, **χρο**, **χπιο**, **βλοοτε**, **πρω** &c. The Articles **π** and **τ** singular, and **ν** plural, are used not only before vowels, or before one consonant, as before **ογωω**, **cmδ**, **νογτε**, and **μα**; but even before consonants, when marked with the line or vowel above, as **ῑπε**, **ῑββο**, **ῑντρε** etc. But either **πε**, **τε**, **νε** are used before **ρ**, as **τερην**, **νεριοογε**; or **πρ** is contracted into **φ**, and **τρ** into **θ**, as **φηνγ**, from **πρηνγ**. **φλπ**, from **πρλπ**: **φνκε** from **πρηνκε**: **φοογ** from **πρσοογ**: and **θε** from **τρε**, **θν** from **τρην**, **θιμε** from **τριμε**, **θαιβεσ** from **τραιβεσ**, **θβσω** from

τῆβρω, ἑλλω from τῆλλω. Sometimes πζ is found without the contraction, as πζητ, πζιρ. The vowel ε is admitted before ογ, and εογ is contracted into εγ, as πεγοειω for πεογοειω, τεγωη for τεογωη, and τεγνογ for τεογνογ. Often η̄ is prefixed to vowels, as η̄αεβης. η̄ is changed into η̄ι, before the letters μ and π, as η̄ιμαειν. *the signs*; η̄ιπηγε, *the heavens*; η̄η sometimes occurs, as η̄ηβ̄λοβ, *the beds*. The η̄ plur. is very rarely changed into β, λ, ρ, before the same letters, as ββ̄ρρε, for η̄β̄ρρε, plur. *new*; ἄλαος for η̄λαος, *the peoples*; ῥρωμε for η̄ρωμε, *the men*. The Sahidic very rarely has the Coptic articles πι. † and νι. but they are sometimes met with; and occasionally τει and νει are used instead of the articles.

### The Indefinite Articles.

4. The indefinite article has no distinction of gender.

#### Coptic.

Sing.

Plur.

ογ.

ζαν.

#### Sahidic.

ογ.

ζεν. ζην̄.

#### Bashmuric.

ογ.

ζαν. ζεν. ζην̄.

5. Thus the indefinite article is used, as ογcασι. *a word*; ζανcασι. *words*; ογβακι. *a city*; ζανβακι. *cities*. When ογ the indefinite article precedes the preposition ἐ, as ἐογ, it is contracted into ἐγ, as ἐγωαγε

to a desert for **ἔουωλαρε**. The Sahidic uses **ZEN** and **ZEN** in the plural, and the Bashmuric the Coptic and Sahidic plurals.

### The Possessive Articles.

#### Coptic.

Sing. m.	Sing. f.	Plur. com.
<b>ΦΑ.</b>	<b>ΘΑ.</b>	<b>ΝΑ.</b>

#### Sahidic.

<b>ΠΑ.</b>	<b>ΤΑ.</b>	<b>ΝΑ.</b>
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6. These articles point out persons or things which belong to any one, as **ΠΑΜΑΖΙ ΦΑ Φ† ΠΕ**, *the power is of God*. Ps. LXI, 11. **ΘΑ ΝΙΜ ΤΕ ΤΑΙ ΖΙΚΩΝ**, *of whom is this image*. Mark XII, 16. **ΝΑ ΤΚΟΥΙ ΠΙCΤΙC**, *of little faith*. Luke XII, 28. **ΠΑ ΠΕΡΙΩΤ**, *of his father*. Luke IX, 26. When used with the name of a person, **ΦΑ** signifies *the son of*, as **ΦΑ ἨΛΙ**, *the son of Eli*. Luke III, 23.

## CHAP. IV.

### Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as **ΟΥΡΩΜΙ**, *a man*; **ΖΑΝΜΟΥΜΙ**, *lions*; **ΠΡΑΝ**, *the name*; **ΝΙΘΗΠΙ**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **ἦ**, as **ΟΥΝΙΩ† ἦΖΟ†**, Copt. **ΟΥΝΟΘ**

ΝΖΟΤΕ, Sah. *a great fear*. Act. V, 2. ΟΥΚΑΖΙ ΝΩΕΜΜΟ, *a strange land*, Copt. ΤΩΟΡΠ ΝΗΤΟΛΗ. *the first commandment*. Sah. ΟΥΝΙΩ† ΝΝΕΖΠΙ ΠΕΦΑΙ, *this is a great lamentation*. Copt. The Ν is also prefixed to the noun substantive or adjective after the verbs ΟΙ, and ΩΠΕ, as ΕΓΟΙ ΝΟΥΩΝΙ, *it is light*; ΑΚΩΠΕ ΝΒΟΗΘΟΣ, *thou hast been a helper*.

2. Adjectives sometimes take the articles, as ΠΙΝΙΩ†, *great*, m.; †ΝΙΩ†, *great*, f.; but when they are united with the particles ΕΤ, ΕΓ, ΕC and ΕΥ, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

#### Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as †ΒΑΚΙ, *the city*, f.; ΠΙΞΩΡΞ, *the night*, m.; ΕΓΟΩ, *much*, m.; ΕCΩ, *much*, f.; ΕΘΑΝΕC, Copt. ΝΑΝΟΥC, *good*, m.; Sah. ΕΘΑΝΕC. Copt. ΝΑΝΟΥC, Sah. *good*, f. The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle ΜΕΤ Copt. or ΜΗΤ Sah. are all feminine. Those composed with ΟΙΝ, Sah. are also feminine, but those compounded with ΣΙΝ, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding **ι** to them in the Coptic and Bashmuric, and **ε** in the Sahidic; as **ΒΩΚ**, *a servant*, m.; **ΒΩΚΙ**, *a servant*, f. Copt. **CON**, *a brother*; **CONI**, *a sister*, Copt. **ΩOM**, *a father in law*. **ΩOMI**, Copt. **ΩOME**, Sah. *a mother in law*. **ΩΦΗΡ**, *a friend*, m. **ΩΦΗΡΙ**, *a friend*, f. Copt. **ΩΒΕΕΡ**, *a friend*, m. **ΩΒΕΕΡΕ**, *a friend*, f. Sah. **ΒΑΜΑΓΛ**, *a camel*, m. **ΒΑΜΑΓΛΕ**, *a camel*, f. Sah. **ΖΗΒ**, *a lamb*, m. **ΖΗΒΙ**, *a lamb*, f. Copt. **ΖΙΕΙΒ**, *a lamb*, m. **ΖΙΕΙΒΕ**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **ΒΕΛΛΕ**, *blind*, m. **ΒΕΛΛΗ**, Copt. **ΒΛΛΗ**, Sah. *blind*, f. **ΜΟΥΙ**, *a lion*, m. **ΜΟΥΗ**, *a lioness*, Copt. **ΟΥΡΟ**, *a king*, **ΟΥΡΩ**, *a queen*, Copt. **ΠΡΟ**, *a king*. **ΠΡΩ**, *a queen*, Sah. **ΒΕΛΛΟ**, *an old man*. **ΒΕΛΛΩ**, *an old woman*, Copt. **ΖΛΛΟ**, *an old man*. **ΖΛΛΩ**, *an old woman*, Sah. **ΩΜΙΜΟ**, *a stranger*, m. **ΩΜΙΜΩ**, *a stranger*, f. Sah. **CABE**, *wise*, m. **CABH**, *wise*, f. Copt. **ΒΑΕ**, *the end*, m. **ΒΑΗ**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ΩΗΡΙ**, *a son*. **ΩΕΡΙ**, *a daughter*, Copt. **ΩΗΡΕ**, *a son*. **ΩΕΕΡΕ**, *a daughter*, Sah.

#### Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:



ΟΥΣΩΜ, *a book*; ΠΙΣΩΜ, *the book*; ΖΑΝΣΩΜ, *books*; ΝΙΣΩΜ, *the books*; ΟΥΝΟΒΕ, *a sin*; ΠΝΟΥΒΕ, *the sin*; ΖΕΝΝΟΒΕ, *sins*; ΝΕΝΟΒΕ, *the sins*, Sah.

When nouns occur, without the article being prefixed, the singular or plural can only be known by its connection with other words of the sentence.

8. Some adjectives take the prefixes ΕϞ, masc. ΕϞ, fem. and ΕΥ plur, as ΕϞΕΜΠΩΛ, *worthy*, m. ΕϞΕΜΠΩΛ, *worthy*, fem. ΕϞΟΚΜ̄. *sad*, m. Sah. ΕΥΟΚΜ̄, *sad*, plur. Sah. The adjectives which have the suffixes Ϟ and ϙ singular, have the plural in ΟΥ, which variously is contracted with the preceding vowel, as ΠΕΘΑΝΕϞ, *good*. ΠΕΘΑΝΕΥ, *good*, plur. ΠΕΘΑΔϞ, *great*. ΠΕΘΑΔΑΥ, *great*, plur. ΝΑΩΩϞ, *much*. ΝΑΩΩΟΥ, *much*, plur.

9. There are a considerable number of Nouns in each dialect, which form their plural differently, which we shall here endeavour to class according to their termination.

10. Coptic Plurals which end in ι. ΑΒΩΚ, *a crow*. ΑΒΩΚΙ, *crows*. ΑΦΩΦ, *a giant*. ΑΦΩΦΙ, *giants*. ΜΑ, *a place*. ΜΑΙ, *places*. ἸΝΟΤ *a breast*. ἸΝΟΤ̄, *breasts*. ΡΑΜΑΔ, *rich*. ΡΑΜΑΟΙ, *rich*, plur. ΩΦΕΡ, *a companion*. ΩΦΕΡΙ, *companions*. ΉΛΛΟ, *old*. ΉΛΛΟΙ, *old*, plur.

11. Coptic Plurals which end in Υ and their sing. in Ε. ΒΑΛΕ, *lame*. ΒΑΛΕΥ, *lame*, plur. ΒΕΛΛΕ, *blind*. ΒΕΛΛΕΥ, *blind*, plur. ΘΕΩΕ, *neighbour*. ΘΕΩΕΥ, *a neighbours*. ΜΕΘΡΕ, *a witness*. ΜΕΘΡΕΥ, *witnesses*. ΡΕΜΖΕ, *free*. ΡΕΜΖΕΥ, *free*, plur. CΑΒΕ, *prudent*. CΑΒΕΥ, *prudent*, plur. ΗΛÈ, *last*. ΗΛΕΥ, *last*, plur. ΧΑΝΕ, *humble*. ΧΑΝΕΥ, *humble*, plur.

12. Coptic Plurals which end in **ΟΥ**, and their sing. in **Ε** and **Ο**; but which change them into **ΗΟΥ** and **ΩΟΥ** in the plural. **ΕΒΟ**, *mule*. **ΕΒΩΟΥ**, *mule*, plur. **ΕΖΕ**, *an ox*. **ΕΖΗΟΥ** and **ΕΖΩΟΥ**, *oxen*. **ΙΑΡΟ**, *a river*. **ΙΑΡΩΟΥ**, *rivers*. **ΟΥΡΟ**, *a king*. **ΟΥΡΩΟΥ**, *kings*. **ΡΑΜΑΔ**, *rich*. **ΡΑΜΑΩΟΥ**, *rich*, plur. **ΡΟ**, *a door*. **ΡΩΟΥ**, *doors*. **ΣΑΙΕ**, *fair*. **ΣΑΙΩΟΥ**, *fair*, pl. **ΨΕΜΜΟ**, *a stranger*. **ΨΕΜΜΩΟΥ**, *strangers*. **ΨΝΕ**, *a net*. **ΨΝΗΟΥ**, *nets*. **ΨΤΕΚΟ**, *a prison*. **ΨΤΕΚΩΟΥ**, *prisons*. **ΨΣΕ**, *a locust*. **ΨΣΗΟΥ**, *locusts*. To these may be added **ΑΠΗ**, *head*, Bash. **ΑΠΗΟΥ**, *heads*.

13. Coptic Plurals which end in **ΟΥΙ**, and their singulars ending with a consonant, or with **Ω**.

**ΑΦ**, *flesh*. **ΑΦΟΥΙ**, *flesh*, plur. **ΑΧΩ**, *magician*. **ΑΧΩΟΥΙ**, *magicians*. **ΕΤΦΩ**, *a burden*. **ΕΤΦΩΟΥΙ**, *burdens*. **ΡΕΦΣΩ**, *a singer*. **ΡΕΦΣΩΟΥΙ**, *singers*. **ΣΒΩ**, *a doctrine*. **ΣΒΩΟΥΙ**, *doctrines*. **ΣΦΙΡ**, *a side*. **ΣΦΙΡΩΟΥΙ**, *sides*.

14. Of Coptic Plurals which end in **ΟΥΙ**, and their singulars in **Ε**, **ΕΙ**, **Η** or **ΟΥ**, which are changed into **ΗΟΥΙ** or **ΩΟΥΙ** in the plural: as

**ΑΦΕ**, *a head*. **ΑΦΗΟΥΙ**, *heads*. **ΑΛΟΥ**, *a boy*. **ΑΛΩΟΥΙ**, *boys*. **ΒΕΧΕ**, *wages*. **ΒΕΧΗΟΥΙ**, *wages*, plur. **ΕΡΜΗ**, *a tear*. **ΕΡΜΩΟΥΙ**, *tears*. **ΕΡΦΕΙ**, *a temple*. **ΕΡΦΗΟΥΙ**, *temples*. **ΟΥΝΟΥ**, *an hour*. **ΟΥΝΩΟΥΙ**, *hours*. **ΤΕΒΝΗ**, *a labouring beast*. **ΤΕΒΝΩΟΥΙ**, *beasts*. **ΦΕ**, *heaven*. **ΦΗΟΥΙ**, *heavens*. **ΉΡΕ**, *food*. **ΉΡΗΟΥΙ**, *food*, plur.

15. Sahidic Plurals which end in **Ε**.

**ΑΒΩΚ**, *a crow*. **ΑΒΩΚΕ**, *crows*. **ΛΟΟΥ**, *an ornament*. **ΛΟΟΥΕ**, *ornaments*.

16. Sahidic Plurals which end in **εγ**, and **ηγ**, and their singulars in **ε**, as

**βλλε**, *blind*. **βλλεγ**, *blind*, pl. **cabe**, *prudent*. **cabeεγ**, *prudent*, plur. **ωαρε**, *a desert*. **ωαρεεγ**, *deserts*. **σιξε**, *an enemy*. **σιξεεγ**, *enemies*. **†με**, *a village*. **†μεεγ**, *villages*. **ζαε**, *last*. **ζαεεγ** and **ζαεγυε**, *last*, plur.

17. Sahidic Plur. which change the **ε** sing. into **ηγ** pl. **αμρε**, *a baker*. **αμρηγ**, *bakers*. **εζε**, *an ox*. **εζηγ**, *oxen*. **ωνε**, *a net*. **ωνηγ**, *nets*.

18. Sahidic Plurals which end in **εγυε**, **ηγυε**, and **ηογυε**, and their singulars in **ε**, as

**απε**, *a head*. **απηγυε**, *heads*. **πε**, *heaven*. **πηγυε**, *heavens*. **ζαε**, *last*. **ζαεεγυε**, *last*, plur. **ερε**, *food*. **ερηγυε**, and **ερηογυε**, *food*, plur. **βαλε**, *lame*. **βαλεεγυε**, *lame*, plur. The short **ε** is changed into **η** when the plurals ends in **ηγυε**.

19. Sahidic Plurals which end in **ογ**, and their singulars in **ο**, which are changed into **ωογ**, as

**ιερο**, *a river*. **ιερωογ**, *rivers*. **κρο**, *the shore*. **κρωογ**, *shores*. **ἡντῖρρο**, *a kingdom*. **ἡντῖρρωογ**, *kingdoms*. **ρο**, *a door*. **ρωογ**, *doors*. **ῥρο**, *a king*. **ῥρωογ**, *kings*. The following is formed not quite regularly: **εζε**, *an ox*. **εζοογ**, *oxen*.

20. Sahidic Plurals which end in **ογυε**.

**ειω**, *an ass*. **ειωογυε**, *asses*. **εμρω**, *a harbour*. **εμρωογυε**, *harbours*. **εω**, *an ass*. **εωογυε**, *asses*. **κε**, *another*. **κοογυε**, *others*. **ογνογ**, *an hour*. **ογνοογυε**, *hours*. **ογῶν**, *night*. **ογῶοογυε**, *nights*. **ρμε**, *weeping*. **ρῃειοογυε**, *tears*. **ρομπε**, *a year*. **ρῃποογυε**, *years*. **σβω**, *a doctrine*. **σβοογυε**, *doctrines*. **σπρ**, *a side*. **σπρωογυε**,

sides. **ἸΒΝΗ**, *a beast*. **ἸΒΝΟΟΥΕ**, *beasts*, plur. **ἸΗ**, *a way*. **ἸΙΟΥΕ**, *ways*. **ἸΡΕ**, *food*. **ἸΡΕΟΥΕ**, *food*, plur.

21. Coptic and Sahidic Plurals of a more irregular character.

### Coptic.

Sing.	Plur.
<b>ΑΖΟ</b> , <i>a treasure</i> .	<b>ΑΖΩΡ</b> , <i>treasures</i> .
<b>ΑΒΟΤ</b> , <i>a month</i> .	<b>ΑΒΗΤ</b> , <i>months</i> .
<b>ΑΝΑΩ</b> , <i>an oath</i> .	<b>ΑΝΑΥΩ</b> , <i>oaths</i> .
<b>ΒΗΤ</b> , <i>a palmwood</i> .	<b>ΒΑ†</b> , <i>palmwoods</i> .
<b>ΒΩΚ</b> , <i>a servant</i> .	<b>ἸΒΙΑΚ</b> , <i>servants</i> .
<b>ΕΘΩ</b> , <i>an Ethiopian</i> .	<b>ΕΘΑΥ</b> , <i>Ethiopians</i> .
<b>ΕΜΚΑΖ</b> , <i>grief</i> .	<b>ΕΜΚΑΥΖ</b> , <i>griefs</i> .
<b>ΕΩ</b> , <i>an ass</i> .	<b>ΕΕΥ</b> , <i>asses</i> .
<b>ΕΨΩ</b> , <i>a pig</i> .	<b>ΕΨΑΥ</b> , <i>pigs</i> .
<b>ΕΨΩΤ</b> , <i>a merchant</i> .	<b>ΕΨΟ†</b> , <i>merchants</i> .
<b>ΗΙ</b> , <i>a house</i> .	<b>ΗΟΥ</b> , <i>houses</i> .
<b>ΙΟΜ</b> , <i>the sea</i> .	<b>ΑΜΑΙΟΥ</b> , <i>seas</i> .
<b>ΙΩΤ</b> , <i>a father</i> .	<b>ΙΟ†</b> , <i>fathers</i> .
<b>ΜΕΝΡΙΤ</b> , <i>beloved</i> .	<b>ΜΕΝΡΑ†</b> , <i>beloved</i> .
<b>ΜΕΨΩΤ</b> , <i>a plain</i> .	<b>ΜΕΨΟ†</b> , <i>plains</i> .
<b>ΜΩΙΤ</b> , <i>a way</i> .	<b>ΜΙΤΩΟΥΙ</b> , <i>ways</i> .
<b>ΟΥΡΙΤ</b> , <i>a keeper</i> .	<b>ΟΥΡΑ†</b> , <i>keepers</i> .
<b>ΡΕΜΗΤ</b> , <i>a tenth</i> .	<b>ΡΕΜΑ†</b> , <i>tenths</i> .
<b>ΣΑΒ</b> , <i>a scribe</i> .	<b>ΣΒΟΥΙ</b> , <i>scribes</i> .
<b>ΣΩΤ</b> , <i>a wall</i> .	<b>ΣΕΒΘΑΙΟΥ</b> , <i>walls</i> .
<b>ΣΟΝΙ</b> , <i>a robber</i> .	<b>ΣΙΝΩΟΥΙ</b> , <i>robbers</i> .
<b>ΣΟΝ</b> , <i>a brother</i> .	<b>ΣΝΗΟΥ</b> , <i>brothers</i> .
<b>ΣΖΙΜΙ</b> , <i>a woman</i> .	<b>ΣΙΟΜΙ</b> , <i>women</i> .

ΠΟΤΗΡ, <i>a father in law.</i>	ΠΑΤΕΡ, <i>fathers in law.</i>
ΡΑΒΔΟΣ, <i>a rod.</i>	ΡΑΒΔΟΙ, <i>rods.</i>
ΟΦΙΣ, <i>a viper.</i>	ΟΦΙΕΣ, <i>vipers.</i>
ΙΠΠΟΣ, <i>a horse.</i>	ΙΠΠΟΙ, <i>horses.</i>
ΠΤΕΡΟΝ, <i>a bird.</i>	ΠΤΕΡΑ, <i>birds.</i>
ΠΡΩΤΟΣ, <i>the first.</i>	ΠΡΩΤΟΙ, <i>first, plur.</i>
ΕΡΓΟΝ, <i>a work.</i>	ΕΡΓΑ, <i>works.</i>
ΚΑΜΕΛΟΣ, <i>a camel.</i>	ΚΑΜΕΛΑΙ, <i>camels.</i>
ΝΑΥΙΣ, <i>a ship.</i>	ΝΑΥΕΣ, <i>ships.</i>
ΠΟΔΟΣ, <i>a foot.</i>	ΠΟΔΑ, <i>feet.</i>
ΚΥΡΙΟΣ, <i>a Lord.</i>	ΚΥΡΙΑΙ, <i>Lords.</i>

## Sahidic.

Sing.	Plur.
ΘΑΥΡΟΝ, <i>a treasure.</i>	ΘΑΥΡΑ, <i>treasures.</i>
ΚΑΝΗ, <i>a basket.</i>	ΚΑΝΕΣ, <i>baskets.</i>
ΜΕΣΟΣ, <i>a month.</i>	ΜΕΣΕΣ, <i>months.</i>
ΠΑΤΗΡ, <i>a father.</i>	ΠΑΤΕΡ, <i>fathers.</i>
ΚΗΡΥΞ, <i>a keeper.</i>	ΚΗΡΥΞΕΣ, <i>keepers.</i>
ΑΔΕΛΦΟΣ, <i>a brother.</i>	ΑΔΕΛΦΟΙ, <i>brothers.</i>
ΓΥΝΗ, <i>a woman.</i>	ΓΥΝΕΣ, <i>women.</i>
ΚΥΝΟΣ, <i>a dog.</i>	ΚΥΝΕΣ, <i>dogs.</i>
ΠΤΕΡΟΝ, <i>a bird.</i>	ΠΤΕΡΑ, <i>birds.</i>
ΟΦΙΣ, <i>a viper.</i>	ΟΦΙΕΣ, <i>vipers.</i>
ΙΠΠΟΣ, <i>a horse.</i>	ΙΠΠΟΙ, <i>horses.</i>
ΕΡΓΟΝ, <i>a work.</i>	ΕΡΓΑ, <i>works.</i>
ΝΑΥΙΣ, <i>a ship.</i>	ΝΑΥΕΣ, <i>ships.</i>
ΚΥΡΙΟΣ, <i>a Lord.</i>	ΚΥΡΙΑΙ, <i>Lords.</i>



### The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as **ΟΥΒΑΚΙ ΝΤΕ ΤΣΑΜΑΡΙΛ**, *a city of Samaria*. John IV, 4. **ΦΟΥΩΙΝΙ ΝΤΕ ΠΕΚΖΟ**, *the light of thy face*. Ps. XLIV, 3. **ΟΥΩΔΣΕ ΝΤΕ ΤΜΕ**, *the word of truth*, Sah. 2. Cor. VI, 7. Sah. But the prefix **Ν** or **Ν̄**, is frequently used as the sign of the genitive case, especially in the Sahidic, as **ΦΡΑΝ Ν̄ΠΑΙΩΤ**, *the name of my father*. John V, 44. **ΟΥCΑCΙ Ν̄ΕΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΕΕΡΕ Ν̄CΙΩΝ**, *the daughter of Sion*. Mat. XXI, 5. Sah. **ΠΩΗΡΕ Ν̄ΔΑΥΕΙΔ**, *the son of David*: Mat. XXI, 9. Sah. **ΠΩΗΡΕ Ν̄ΠΡΩΜΕ**, *the son of man*. Luke XXII, 48. Sah. **ΤΩΟΜ Ν̄ΠΝΟΥΤΕ**, *the power of God*. Luke XXII, 69. Sah. The prefix **Ν̄** is used principally before **Β**, **Μ** and **Φ**, and always before **Π**, but seldom before **Λ** and **Ρ**.

### The Dative Case.

26. The dative case takes the prefix **Ν̄** or **Ν̄̇**, and sometimes **Ε̇**, as **ΑΓΓΤΟΤΓ Ν̄ΠΙCΛ̄**, *he hath given help* (his hand) *to Israel*. **ΠΕCΑΓ Ν̄CΙΜΩΝ**, *he said to Simon*. **ΑΓ̇Ι Ε̇ΠΝΙ Ν̄ΜΑΡΙΛ**, *he came to the house of Mary*. **Ν̄† ΩΩΜ Ν̄ΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **† Ν̄ΠΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚCΩ Ν̄ΜΟC ΕΟΥΟΝ ΝΙΜ**, *sayest thou it to all?* Luke XII, 41. Sah. When **Ε** is prefixed to the indefinite article **ΟΥ**, the **ΕΟΥ** are frequently contracted into **ΕΥ**, as **ΕCΤΝ̄ΤΩΝ ΕΥΒΛ̄ΒΙΛΕ Ν̄ΩΛΤΜ̄**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.



## The Accusative Case.

27. The signs of the accusative case are **ἰ, ἡ** or **ἐ**, as **ΑΝΧΙΜΙ ἰΠΙΜΑΝΩΝΩ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΪΤ ἡΖΑΝΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ἐΡΕΤΕΝΕΘΙ ἡΟΥΧΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ἐΠΩ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΧΗΧ ΞΕΪΤ ἡΠΖΟϞ**, *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ΡΟΥΘΕΙΝ ΕΡΩΜΕ ΝΙΜ**, *which enlighteneth every man*. John I, 9. Sah. But the **ε** is most frequently used as the sign of the accusative.

## The Vocative Case.

28. The sign of the vocative case is **ὦ** preceding the noun, as **ὦ ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕϞΪΣΩ ἡΑΓΑΘΟΧ**, Copt. **ΠΣΑΖ ἡΑΓΑΘΟΧ**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΩΦΗΡ**, *O my friend!* Copt. **ΠΕΩΒΕΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ἡΜΟΧ ΞΕ ΠΧΟΕΙΧ ἡΑ ἡΑΝ ΠΩΗΡΕ ἡΔΑΥΕΙΔ**, *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΩΕΡΙ ἡΪΩΝ**, Copt. **ΤΩΕΕΡΕ ἡΪΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

## The Ablative Case.

29. This case sometimes takes the prefix **ἰ, ἡ** or **ἐ**, as **ΕΝΟΒΕ ΝΙΜ**, *from all sin*. Sah. **ΕΠΝΟΥΤΕ**, *from God*.

ἢ ἸΜΟΚΜΕΚ. *from the thoughts*. Sah. But the ablative is generally represented by some preposition.

The Bashmuric takes the same particles as the Sahidic to all the cases, except the Ablative.

## CHAP. V.

### Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as ΠΙΝΙΩ†, *great*, m. †ΝΙΩ†, *great*, f. and ΕΘΝΑΝΕQ, *good*, m. ΕΘΝΑΝΕC, *good*, f. ΝΑΛQ or ΕΘΝΑΛQ, *great*, m. Sah. ΝΑΛC, *great*, f. Sah. ΕΘΝΑΛY, *great*, plur. Sah.

Ε, ΕΤ, or ΕΘ united to verbs forms adjectives, as ΟΥΑΒ *to be clean, holy*. ΕΘΟΥΑΒ, *clean, holy*.

ΝΑΩΕ or ΕΝΑΩΕ, Sah. *much*. ΝΑΩQ or ΕΝΑΩQ, Sah. *much*, m. ΝΑΩC or ΕΝΑΩC, Sah. *much*, f. ΝΑΩ-ΩΟΥ or ΕΝΑΩΩΟΥ, Sah. *much*, plur.

ΝΑΝΕ and ΝΑΝΟΥ, ΕΝΑΝΟΥ, Sah. *good*. ΝΑΝΕQ, ΝΑΝΟΥQ, ΕΝΑΝΟΥQ, Sah. *good*, m. ΝΑΝΕC, and ΝΑΝΟΥC, ΕΝΑΝΟΥC, Sah. *good*, f. ΕΘΝΑΝΕY, ΕΤΝΑΝΟΥΟΥ, Sah. *good*, plur.

ΝΑΪΑΤ or ΝΑΪΑΤ, Sah. *blessed*. ΝΑΪΑΤΚ, *blessed thou*, m. ΝΑΪΑΤQ, *blessed he*. ΝΑΪΑΤC, *blessed she*. ΝΑΪΑΤΗΥΤἢ, *blessed ye*. ΝΑΪΑΤΟΥ, *blessed they*.

ΝΕCΕ or ÈΝΕCΕ, *fair, beautiful*. ΝΕCΩΙ, *fair I*. ΝΕCΩQ, ΕΘΝΕCΩQ or ÈΝΕCΩQ, *fair he*. ΝΕCΩC, ΕΘΝΕCΩC or ÈΝΕCΩC, *fair she*. ÈΝΕCΩΟΥ or ΕΝΕCΟΟΥ, *fair they*.

СМАРΩΟΥΤ, and СМАМААТ, Sah. *blessed*. КСМАРΩΟΥТ, *blessed thou*. ҚСМАРΩΟΥТ, ҚСМАМААТ, Sahidic. *blessed he*. ННЕТСМАРΩΟΥ, НЕТСМАМААТ, Sah. *blessed they*.

ΟΥΑΑ. Sah. *alone*. ΟΥΑΑΚ, *alone thou*. ΟΥΑΑQ, *alone he*. ΟΥΑΑΤΟΥ, *alone they*.

ἸΜΑΥΑΤ, and ΜΑΥΑΑΤ, Sah. *alone*. ἸΜΑΥΑΤΚ, ΜΑΥΑΑΚ, Sah. *alone thou*. m. ἸΜΑΥΑ†, *alone thou f*. ἸΜΑΥΑΤQ. ΜΑΥΑΑQ, Sah. *alone he*. ἸΜΑΥΑΤC, ΜΑΥΑΑC, Sah. *alone she*. ΜΑΥΑΑΝ, Sah. ἸΜΑΥΑΤΕΝ, *alone we*. ἸΜΑΥΑΤΟΥ. ΜΑΥΑΑΥ, Sah. *alone they*.

ΤΗΡ, *all*. ΤΗΡΚ, *the whole thou*, m. ΤΗΡQ, ΤΗΡΕQ, Sah. *all he*. ΤΗΡC. ΤΗΡΕC, Sah. *all she*. ΤΗΡΕΝ, ΤΗΡἽ, *all we*. ΤΗΡΤἽ, Sah. *all ye*. ΤΗΡΟΥ, *all they*.

### Of the Comparison of Adjectives.

2. Comparatives are formed by ΖΟΥQ, Copt. ΖΟΥQ, ΖΟΥΕ, Sah. ΖΟΥΑ, ΖΟΥΕ, Bash. *more*, as ΖΟΥQ ΤΑΙQ ΕΖΟΤΕ ΜΩΥCΗC, *more (greater) honour than Moses*. ΟΥΖΟΥQ ΤΑΙQ ΕΖΟΤΕ ΠΙΝΙ, *more (greater) honour than the house*. Heb. III, 3. ΜῆΤΑΝ ΖΟΥQ Ε†ΟΥ ΠΟΕΪΚ. Sah. *we have not more than five breads loaves*. Luc. IX, 13.

ΕΖΟΤΕ is also a sign of the comparative, as ΕΖΟΤΕΡΟΙ, *more than me*, Mat. X, 37. and with Ε, as †ΜΕΤCΟΧ ἸΤΕ Φ† ΕCΟΙ ἸCΑΒΕ ΕΖΟΤΕ ΕΝΙΡΩΜΙ, *the foolishness of God is wise more (wiser) than men*. 1. Cor. I, 25.

3. The comparative is also expressed by adding ἸΖΟΥQ to the positive; as †ΜΕΤΜΕΘΡΕ ἸΤΕ Φ† ΟΥΝΙΩ† ΤΕ ἸΖΟΥQ, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding **Ε**, or **Ν** to the positive, as **ΜΗ ΝΤΟΚ ΕΚΝΑΛΚ ΕΠΝΙΩΤ ΙΑΚΩΒ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ΟΥΝΟΒ ΝΝΟΒΕ**, *greater sin.* John XIX, 11. Sah. **ΝΝΟΒ ΕΠΕΝΖΗΤ**, *greater than our heart.* 1. John III, 20. Sah. **ΜΗ ΕΝΣΟΟΡ ΕΡΟΦ**, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as **ΝΙΜ ΓΑΡ ΠΕ ΠΙΝΙΩ†**, *for which is great (greater)* Luke XXII, 27. **ΤΜΝΤΜΝΤΡΕ ΜΠΝΟΥΤΕ ΝΑΛΛΣ**, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as **ΝΙΜ ΠΕ ΠΙΝΙΩ† ΉΕΝ †ΜΕΤΟΓΡΟ ΝΤΕ ΝΙΦΗΟΓΙ**, **ΝΙΜ ΠΕ ΠΝΟΒ ΖΝ ΤΜΝΤΕΡΟ ΝΕΠΗΓΕ**, Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding **Ε**, **ΕΒΟΛ**, **ΕΒΟΛΟΥΤΕ**, or some such word to the positive, as **ΛΝΟΚ ΓΑΡ ΠΕ ΠΙΚΟΧΣΙ ΕΒΟΛΟΥΤΕ ΝΙΛΠΟCΤΟΛΟC ΤΗΡΟΥ**, and Bash. **ΛΝΟΚ ΓΑΡ ΠΕ ΠΚΟΓΙ ΟΥΤΕ ΝΙΑΠΟCΤΟΛΟC ΤΗΡΟΥ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding **ΕΜΑΩΩ**. Copt. **ΕΜΑΤΕ**, Sah. **ΕΜΑΩΑ**, Bash. *greatly, very much*, to the positive, as **ΛΤΑΨΧΗ ΩΘΟΡΤΕΡ ΕΜΑΩΩ**, *my soul is exceedingly troubled.* Ps. VI, 3. **ΕΜΑΩΩ**, **ΕΜΑΤΕ** and **ΕΜΑΩΑ** are also repeated; as **ΛΦΕΡ ΡΑΜΑΘ ΝΣΕ ΠΙΡΩΜΙ ΕΜΑΩΩ ΕΜΑΩΩ**, *the man was exceeding rich.* Gen. XXX, 43. **ΣΕΚΑC ΕΡΕ ΤΕΤΝΑΓΑΠΗ ΡΖΟΥΟ ΕΜΑΤΕ ΕΜΑΤΕ**, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash.  $\Sigma\epsilon\kappa\epsilon\varsigma$   $\epsilon\rho\epsilon$   $\tau\epsilon\tau\epsilon\eta\alpha\rho\alpha\pi\eta$   $\epsilon\lambda\text{-}$   
 $\zeta\omicron\gamma\alpha$   $\epsilon\mu\alpha\omega\alpha$ . The superlative is also formed by  $\grave{\eta}\zeta\omicron\gamma\omicron$   
 repeated, as  $\omicron\gamma\omicron\zeta$   $\grave{\eta}\zeta\omicron\gamma\omicron\grave{\eta}$   $\grave{\eta}\zeta\omicron\gamma\omicron\grave{\eta}$   $\eta\alpha\gamma\epsilon\rho\omega\phi\eta\rho\iota$ , and *they*  
*were exceedingly astonished.* Mark VII, 37.

## CHAP. VI.

### Of Personal Pronouns.

#### Singular.

Coptic.	Sahidic.	Bash.
ἄΝΟΚ	ĀNOK	ḤNOK
	ĀNΓ̄	ḤNΔK
	ĀNĀ	} I.
ἤΘΟΚ	ḤTOK	
	ḤTĀ	} thou, m.
ἤΘΟ	ḤTO	
ἤΘΟϣ	ḤTOϣ	ḤTAϣ
ἤΘΟϚ	ḤTOϚ	ḤTAC

#### Plural.

$\grave{\lambda}\eta\eta\omicron\eta$	$\bar{\lambda}\eta\eta\omicron\eta$	$\grave{\lambda}\eta\eta\alpha\eta$
	$\bar{\lambda}\eta\eta\bar{\eta}$	} <i>we.</i>
$\grave{\eta}\theta\omega\tau\eta\eta$	$\bar{\eta}\tau\omega\tau\bar{\eta}$	$\grave{\eta}\tau\alpha\tau\eta\eta$
	$\bar{\eta}\tau\epsilon\tau\eta\eta$	$\grave{\eta}\tau\alpha\tau\bar{\eta}$
	$\bar{\eta}\tau\epsilon\tau\bar{\eta}$	} <i>ye.</i>
$\grave{\eta}\theta\omega\omicron\gamma$	$\bar{\eta}\tau\omega\omicron\gamma$	$\grave{\eta}\tau\alpha\gamma$ <i>they.</i>

## Personal Pronouns.

## 2. Of the Genitive Case.

## Singular.

Coptic.	Sahidic.	Bash.
̀NTHI	NTAI	ENTHI <i>mei, of me.</i>
̀NTAK	NTAK	̀NTHK <i>of thee, m.</i>
̀NTE	NTTE	̀NTE <i>of thee, f.</i>
̀NTAQ	NTAQ	̀NTHQ
	NTQ	̀NTEQ
̀NTAC	NTAC	̀NTHC
	NTC	

## Plural.

̀NTAN	NTAN	NTHN
	NTN	
̀NΘWTEN	NTETN	NTHTEN
̀NTWTEN	NTETHYTN	NTETEN
̀NTEΘHNOY		NTETHNOY
̀NTWOPY	NTAY	NTHOY, <i>of them.</i>

## Of the Dative Case.

## Singular.

Coptic.	Sahidic.	Bash.
NHI	NAI	NHI <i>mihi, to me.</i>
NAK	NAK	NHK <i>to thee, m.</i>
NE	NE	<i>to thee, f.</i>
NAQ	NAQ	NHQ
		NEQ
NAC	NAC	NHC <i>to her.</i>

P l u r a l.

NAN	NAN	NHN <i>to us.</i>
NΩΤΕΝ	NHTN̄	NHTEN <i>to you.</i>
ΘΗΝΟΥ	ΤΗΝΟΥ	ΤΗΝΟΥ <i>with an accus.</i>
NΩΟΥ	NΛΥ	NHOY, NHY } <i>to them.</i> NEY

3. The dative is also formed by the word πο Copt. and λα Bash. by prefixing è to them: and by τoт, Copt. τoот, Sah. τΑΑТ, Bash. by prefixing è or ñ to them.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
èροι	εροι, εραι	ελαι <i>to me.</i>
èροκ	εροκ, ερακ	εлак <i>to thee, m.</i>
èρο	ερο, ερα	ελα <i>to thee, f.</i>
èροq	εροq, εραq	ελαq <i>to him.</i>
èροc	εροc, εραc	ελαc <i>to her.</i>

P l u r a l.

èρον	έρον, εραν	ελαν <i>to us.</i>
èρωτεν	ερωτῆ	ελατεν
èρωτεν ΘΗΝΟΥ	ερατ τηγτῆ	ελαττηνου } <i>to you.</i>
èρωου	εροου	ελαγ <i>to them.</i>

S i n g u l a r.

Coptic.	Sahidic.	Bash.
è or ñтoт	è or ñтoот	è or ñтΑΑТ <i>to me.</i>
ñтoтκ	ñтoотκ	ñтΑΑТκ <i>to thee, m.</i>
ñтoт†	ñтoотe	<i>to thee, f.</i>
ñтoтq	ñтoотq	ñтΑΑТq <i>to him.</i>
ñтoтc	ñтoотc	ñтΑΑТc <i>to her.</i>

## P l u r a l.

È or ÑTOTEN	Ē or ÑTOOTÑ	È or ÑTAATEN	<i>to us.</i>
ÈTENΘHNOY	ÈTOOT THYTN		<i>to you.</i>
ÈTOTOUY } ÑTATOUY }	ÑTOOTOUY	ÑTAATOUY	<i>to them.</i>

4. The accusative Pronoun is formed by ÑMO Copt. and Sah., ÑMA and MA Bash.

## S i n g u l a r.

Coptic.	Sahidic.	Bash.
ÑMOI	ÑMOI, ÑMOEI	ÑMAI <i>me.</i>
ÑMOK	ÑMOK	ÑMOK <i>thee, m.</i>
ÑMO	ÑMO	<i>thee, f.</i>
ÑMOQ	ÑMOQ	ÑMAQ <i>him.</i>
ÑMOC	ÑMOC	ÑMAC <i>her.</i>

## P l u r a l.

ÑMON	ÑMON	ÑMAN <i>us.</i>
ÑMOTEN	ÑMOTÑ	ÑMATEN <i>you.</i>
ÑMOWY	ÑMOOY	ÑMAZY <i>them.</i>

ÑMO with other words sometimes expresses the various cases of the personal pronoun, as ÑMI ÑMOWY *some of them.* 1. Cor. X, 10. ÈBOΛ ÑMOQ, *from him.*

5. Another form of the accusative is ኃ, Copt. Ϸ, Sah., which take τ with the suffixes.



Singular.

Coptic.	Sahidic.
ⲃⲏⲧ	ⲉⲏⲧ <i>my face, me.</i>
ⲃⲏⲧⲕ	ⲉⲏⲧⲕ <i>thee, m.</i>
ⲃⲏⲧⲥ	ⲉⲏⲧⲉ <i>thee, f.</i>
ⲃⲏⲧⲓ	ⲉⲏⲧⲓ <i>him.</i>
ⲃⲏⲧⲥ	ⲉⲏⲧⲥ <i>her.</i>

Plural.

ⲃⲏⲧⲉⲛ	ⲉⲏⲧⲏ <i>us.</i>
ⲃⲏⲧⲟⲩ	ⲉⲏⲧⲟⲩ <i>them.</i>

6. The ablative case is formed by the following prepositions with the suffixes.

	Coptic.	Sahidic.	Bash.
ⲛⲧⲉ	ⲛⲧⲟⲧ	ⲛⲧⲟⲟⲧ	ⲛⲧⲁⲁⲧ
ⲉⲃⲟⲗ	ⲉⲃⲟⲗⲏⲙⲟ	ⲉⲃⲟⲗⲏⲙⲟ	ⲉⲃⲁⲗⲏⲙⲁ
	ⲉⲃⲟⲗⲏⲃⲏⲧ	ⲉⲃⲟⲗⲏⲉⲏⲧ	ⲉⲃⲁⲗⲏⲉⲏⲧ
ⲉⲃⲟⲗⲉⲗ	ⲉⲃⲟⲗⲉⲗⲟ		
ⲉⲃⲟⲗⲉ	ⲉⲃⲟⲗⲉⲓⲟⲧ	ⲉⲃⲟⲗⲉⲓⲟⲩ	
ⲉⲃⲟⲗⲉⲓⲧⲉⲛ	ⲉⲃⲟⲗⲉⲓⲧⲟⲧ	ⲉⲃⲟⲗⲉⲓⲧⲟⲟⲧ	ⲉⲃⲁⲗⲉⲓⲧⲁⲁⲧ
ⲉⲃⲟⲗⲉⲓⲧⲉⲛ	ⲉⲃⲟⲗⲉⲓⲧⲟⲩ		
ⲉⲓⲧⲉⲛ	ⲉⲓⲧⲟⲧ	ⲉⲓⲧⲟⲟⲧ	ⲉⲓⲧⲁⲁⲧ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛⲧⲏ, Copt. ⲛⲧⲁⲓ, Copt. ⲛⲧⲁⲕ, Copt. and Sah. ⲛⲧⲁⲓ. Copt. and Sah. &c. yet they are formed of the definite article with ⲟ in the singular and ⲟⲩ in the plural, as

Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
φωι	πωι <i>mine.</i>	θωι	τωι
φωκ	πωκ <i>thine, m.</i>	θωκ	τωκ
φω	πω <i>thine, f.</i>	θω	τω
φωϩ	πωϩ <i>his.</i>	θωϩ	τωϩ
φωϷ	πωϷ <i>her.</i>	θωϷ	τωϷ
φων	πων <i>our.</i>	θων	των
φωτεν	πωτῆ <i>your.</i>	θωτεν	τωτῆ
φωογ	πωογ <i>their.</i>	θωογ	τωογ

## Plural Common.

νωι	<i>mine.</i>
νωκ	<i>thine, m.</i>
νω	<i>thine, f.</i>
νωϩ	} <i>his.</i>
νωϩ	
νωϷ	<i>her.</i>
νων	<i>our.</i>
νωτεν	} <i>your.</i>
νωτεν	
νωογ	} <i>their.</i>
νωογ	

## Demonstrative Pronouns.

## Singular.

Masc.			Fem.		
Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
φαι	παι	πει	θαι	ται	τει <i>this.</i>

Plural.

Coptic and Sahidic.

Bashmuric.

**NAI**

**NEI** *these.*

Another form of the demonstrative pronoun is as follows.

Masc.

Fem.

Coptic.

Sahidic.

Coptic.

Sahidic.

**ΦΗ**

**ΠΗ** *he.*

**ΘΗ**

**ΤΗ** *she.*

Plural.

**ΝΗ** *they.*

8. The demonstrative pronoun is often joined with the relative pronoun **ΕΤ**, as

Singular.

Masc.

Fem.

Coptic.

Sahidic.

Coptic.

Sahidic.

**ΦΗΕΤ**

**ΠΗΕΤ** *he, who.*

**ΘΗΕΤ**

**ΤΗΕΤ** *she, who.*

Plural.

**ΝΗΕΤ** *they, who.*

**ΝΙΜΑΥ** is frequently united with the demonstrative and relative pronouns both singular and plural, as **ΦΗ-ΕΤΕΝΙΜΑΥ**, *he.* Luke XXII, 12. Copt. **ΝΗΟΥΔΑΙ ΕΤΩΟΠ ΝΠΙΜΑ ΕΤΕΝΙΜΑΥ**, *the jews dwelling in that place,* Acts XVI, 3. Copt. **ΒΕΝ ΤΟΥΝΟΥ ΕΤΕΝΙΜΑΥ**, *in that hour.* Copt. **ΟΥΟΣ Α ΤΕΣΣΜΗ ΨΕΝΑΣ ΕΒΟΛ ΖΙΣΕΝ ΠΙΚΑΖΙ ΤΗΡΩ ΕΤΕΜΜΑΥ**, *and the same of it went out through all that land.* Mat. IX, 26.

## Relative Pronouns.

9. The relative pronoun is **Ε. ΕΤ, ΕΤΕ, or ΕΘ** before the letters **Μ, Ν** and **Ο** in Copt.; and **ΕΝΤ.** *qui, quae, quod*, and likewise **Ε, ΕΤ, ΕΤΕ, ΝΤ**, in Sahidic and Bashmuric. **ΝΗΗΕΤ ΑΥΤΑΟΥΟΝ**, *to those who sent us.* John I, 22. **ΦΗΕΤ ΩΩΤΕΜ ΝΩΤΕΝ**, *he who heareth you.* **ΦΗΕΤ ΩΩΩ ΝΙΜΩΤΕΝ**, *he who despiseth you.* Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ**, *who?* **ΛΩ**, **ΕΩ**, *who? what?* **ΟΥ**, *who?* **ΟΥΗΡ**, *how many?*

## Of Prepositions.

11. There are some substantives which are used as prepositions, as **ΡΑΤ** Copt. **ΛΕΤ**, Bash. *a foot.* **ΡΟ**, *a mouth.* **ΤΟΤ**, *a hand.* **ΒΗΤ**, *a neck.* **ΖΗΤ**, *a heart.* **ΖΡΑ**, *a face.* **ΧΩ**, *a head.* These, being united with some particles become prepositions, as **ΕΡΑΤ** *to me.* Mat. VI, 18. **ΒΑΡΑΤ**, Copt. **ΖΑΡΑΤ**, Sah. *under me.* Mat. VIII, 9. **ΕΡΟ**, **ΒΑΡΟ**, *under thee.* Ezech. XXVII, 30. **ΒΑΡΟQ**, *against him.* Ex. XVI, 8. **ΝΤΟΤQ** *from him.* Dent. XV, 3. **ΝΒΗΤΟΥ**, *in them.* Psalm V, 10. **ΝΖΗΤΚ**, Sah. *in thee.* Ezech. XXVIII, 15. **ΕΖΡΑΙ**, *against me.* Ps. CI, 8. **ΕΖΡΗΙ ΕΧΩΙ**, *against me.* Ps. III, 1. &c.

## Prepositions.

**Ε**, *acc., dat., ad, in &c.*

**ΕΒΟΛΝΒΗΤ**, Copt. *from, ex.* **ΕΒΟΛΝΒΗΤQ**, **ΕΒΟΛΝΒΗΤΟΥ** &c.

**ΕΒΟΛΝΖΗΤ**, Sah. *from, ex.* **ΕΒΟΛΝΖΗΤQ**, **ΕΒΟΛΝΖΗΤΗ** &c.

**ΕΒΟΛΖΑ**, *from, ab, ex.*

ΕΒΟΛΖΑΡΟ, *a. ab.* ΕΒΟΛΖΑΡΟQ, ΕΒΟΛΖΑΡΟΝ &c.

ΕΒΟΛΖΙΤ᾽, *Sah. a, ab.*

ΕΒΟΛΖΙΤᾹ, *Sah. a, ab.*

ΕΒΟΛΖΙΤΟΤ, *per, a, ab.* ΕΒΟΛΖΙΤΟΤΚ, ΕΒΟΛΖΙΤΟΤQ, &c.

ΕΒΟΛΖΙΤΟΟΤ, *S. per, a, ab.* ΕΒΟΛΖΙΤΟΟΤΚ, ΕΒΟΛΖΙΤΟΟΤQ.

ΕΞΟΤΕΡΟ, *supra, plus quam.* ΕΞΟΤΕΡΟΚ, ΕΞΟΤΕΡΟQ, &c.

Ἰ, *acc., dat., ad, ab, from, &c.*

ἸΤΕΝ, ἸΤ᾽, *Sah. from.*

ΩΑ, *ad, usque ad.* ΩΑΡΟΙ. ΩΑΡΟΚ, ΩΑΛΑΚ, *Bash. &c.*

ἪΑ, *Copt. sub, contra.* ἪΑΤΟΤΚ. *apud te.* ἪΑΤΟΤQ, *apud eum.*

ΖΑ, *Sah. sub, ad, pro.* ΖΑΤΟΤΚ, etc.

ΖΑΤᾹ, *Sah. apud, ad, &c.*

ΖΑΤ᾽, *Sah. apud, &c.*

ΖΙ, *in, cum.* ΖΙΤΟΤ, ΖΙΤΟΟΤ, *Sah. ΖΙΤΟΟΤC, Sah. &c.*

To these may be added ΑΤῶΝΕ, ΕΘΒΕ, ΕΤΒΕ, *Sah.*

ΟΥΒΕ, ΟΥΤΕ and others.

### The Pronoun Infixes and Suffixes.

12. The pronoun infixes and suffixes are added to words, instead of the possessive and personal pronouns.

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: Α, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕQ, *his.* ΕC, *her.* ΕΝ or ᾽, *our.* ΕΤΕΝ or ΕΤ᾽ *your.* ΟΥ or ΕΥ, *their.*

An example of the infixes with the articles is here given.

## The Infixes.

Singular.		Plural.
with artic. masc.	with artic. fem.	
Π-Α,	Τ-Α,	Ν-Α, <i>my</i> .
Π-ΕΚ,	Τ-ΕΚ,	Ν-ΕΚ, <i>thy</i> , m.
Π-Ε,	Τ-Ε,	Ν-Ε, <i>thy</i> , f.
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>thy</i> , f. Sah.
Π-ΕQ,	Τ-ΕQ,	Ν-ΕQ, <i>his</i> .
Π-ΕC,	Τ-ΕC,	Ν-ΕC, <i>her</i> .
Π-ΕΝ,	Τ-ΕΝ,	Ν-ΕΝ, <i>our</i> .
Π-Ν,	Τ-Ν,	Ν-Ν, <i>our</i> , Sah.
Π-ΕΤΕΝ,	Τ-ΕΤΕΝ,	Ν-ΕΤΕΝ, <i>your</i> .
Π-ΕΤΝ,	Τ-ΕΤΝ,	Ν-ΕΤΝ, <i>your</i> .
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>their</i> .
Π-ΕΥ,	Τ-ΕΥ,	Ν-ΕΥ, <i>their</i> , Sah.

ΟΥ is sometimes used for the infix of the second person feminine, instead of Ε in Coptic, but it seldom occurs.

14. The suffixes are used with words instead of the infixes, and are these which follow.

## The Suffixes.

Singular.	Plural.
Ι or Τ, <i>me</i> , or <i>my</i> .	Ν or ΕΝ, <i>us</i> , or <i>our</i> .
Κ, <i>thee</i> , or <i>thy</i> , m.	ΤΕΝ, <i>you</i> , or <i>your</i> .
Ε or Ι,*) <i>thee</i> , or <i>thy</i> , f.	ΤΝ, <i>you</i> , or <i>your</i> . Sah.

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\*) The Ι following Τ is changed into †.

Singular.

Plural.

Е, *thee*, or *thy*, f.

ΟΥ. ΑΥ, *they*, or *their*.

q *him*, or *his*.

ΕΟΥ or ΗΥ, *they*, or *their*, Sah.

с, *her*, or *hers*.

A small number of words vary from the general rule.

The Infixes.

15. The infixes to nouns will be understood by the following examples.

ωνρι. *a son*, with the m. article, and infixes.

Singular.

Plural.

Artic. and Infixes to a noun masc.

Artic. and Infixes to a noun masc.

πα-ωνρι, *my son*.

μα-ωνρι, *my sons*.

πεκ-ωνρι, *thy son*, m.

μεк-ωνρι, *thy sons*, m.

πε-ωνρι, *thy son*, f.

με-ωνρι, *thy sons*, f.

поу-ωνρε, *thy son*, f. Sah.

ноу-ωνρε, *thy sons*, f. Sah.

пек-ωνри, *his son*.

нек-ωνри, *his sons*

пес-ωνри, *her son*.

нес-ωνри, *her sons*.

пен-ωνри, *our son*.

нен-ωνри, *our sons*.

пн-ωνре, *our son*, Sah.

нн-ωνре, *our sons*, Sah.

петен-ωνри, *your son*.

нетен-ωνри, *your sons*.

петн-ωνре, *your son*, Sah.

нетн-ωνре, *your sons*, Sah.

поу-ωνри, *their son*.

ноу-ωνри, *their sons*.

пеу-ωνре, *their son*, Sah.

неу-ωνре, *their sons*, Sah.

ϘΩΝΙ, *a sister*, with the fem. article and infixes.

### Singular.

Artic. and Infixes to a noun fem.

ΤΑ-ϘΩΝΙ, *my sister*.

ΤΕΚ-ϘΩΝΙ, *thy sister*, m.

ΤΕ-ϘΩΝΙ, *thy sister*, f.

ΤΟΥ-ϘΩΝΕ, *thy sister*, f. Sah.

ΤΕQ-ϘΩΝΙ, *his sister*.

ΤΕC-ϘΩΝΙ, *her sister*.

ΤΕΝ-ϘΩΝΙ, *our sister*.

Τἢ-ϘΩΝΕ, *our sister*, Sah.

ΤΕΤΕΝ-ϘΩΝΙ, *your sister*.

ΤΕΤἢ-ϘΩΝΕ, *your sister*, Sah.

ΤΟΥ-ϘΩΝΙ, *their sister*.

ΤΕΥ-ϘΩΝΕ, *their sister*, Sah.

### Plural.

Artic. and Infixes to a noun fem.

ΝΑ-ϘΩΝΙ, *my sisters*.

ΝΕΚ-ϘΩΝΙ, *thy sisters*, m.

ΝΕ-ϘΩΝΙ, *thy sisters*, f.

ΝΟΥ-ϘΩΝΕ, *thy sisters*, f. Sah.

ΝΕQ-ϘΩΝΙ, *his sisters*.

ΝΕC-ϘΩΝΙ, *her sisters*.

ΝΕΝ-ϘΩΝΙ, *our sisters*.

Νἢ-ϘΩΝΕ, *our sisters*, Sah.

ΝΕΤΕΝ-ϘΩΝΙ, *your sisters*.

ΝΕΤἢ-ϘΩΝΕ, *your sisters*, Sah.

ΝΟΥ-ϘΩΝΙ, *their sisters*.

ΝΕΥ-ϘΩΝΕ, *their sisters*, Sah.

16. It will be seen from the foregoing examples, that the *infixes* are the same to a masculine and feminine noun, singular and plural.

### The Suffixes.

17. The following examples will show the position of the suffixes.

### Adjectives with the Suffixes.

ΕΝΕCΕ or ΝΕCΕ, *fair*.

ΕΝΕCΩΙ, *fair*, I.

ΕΝΕCΩΚ, *fair*, thou, m.

ΕΝΕCΩQ, *fair*, he.

ΕΝΕCΩC, *fair*, she.

ΕΝΕCΩΝ, *fair*, we.

Τἢρ. *all*.

Τἢρκ. *all*, thou, m.

ΤἢρῚ, *all*, thou, m. Sah.

ΤἢρQ, *all*, he.

ΤἢρC, *all*, she.

Τἢρεν, *all*, we.



ΕΝΕCΩΟΥ, *fair, they.*

ΕΝΕCΟΟΥ, *fair, they, Sah.*

ΤΗΡᾱ, *all, we, Sah.*

ΤΗΡΤΕΝ, *all, ye.*

ΤΗΡΤᾱ, *all, ye, Sah.*

ΤΗΡΟΥ, *all, they.*

ΝΑΑ ΟΥ ΕΝΑΑ, *great.*

ΝΑΑΙ, *great, I.*

ΝΑΑΚ, *great, thou, m.*

ΝΑΑϞ, *great, he.*

ΝΑΑΣ, *great, she.*

ΝΑΑΥ, *great, they.*

ΝΑΝΕ ΟΥ ΝΑΝΟΥ, *good.*

ΝΑΝΟΥΙ, *good, I.*

ΝΑΝΕϞ, *good, he.*

ΝΑΝΕC, *good, she.*

ΝΑΝΕΥ, *good, they.*

ΜΑΥΑΤ, *alone.* ΜΑΥΑΤΚ, *alone, thou, m.* ΜΑΥΑ†, *alone, thou, f.* ΜΑΥΑΤϞ, *alone, he.* ΜΑΥΑΤC, *alone, she.* ΜΑΥΑΤΕΝ, *alone, we.* ΜΑΥΑΤΕΝΘΗΝΟΥ, *alone, ye.* ΜΑΥΑΤΟΥ, *alone, they.*

### Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

ΕΡΑΤ,

ΕΛΕΤ. *to me.*

ΕΡΑΤΚ,

ΕΛΑΤΚ. *to thee, m.*

ΕΡΑ†,

ΕΛΕΤΙ, *to thee, f.*

ΕΡΑΤΕ,

*to thee, f. Sah.*

ΕΡΑΤϞ,

ΕΛΕΤϞ, *to him.*

ΕΡΑΤC,

ΕΛΕΤC, *to her.*

ΕΡΑΤΕΝ,

ΕΛΕΤΕΝ, *to us.*

ΕΡΑΤᾱ,

*to us, Sah.*

ΕΡΑΤΕΝΘΗΝΟΥ,

ΕΛΕΤΤΗΝΟΥ, *to you.*

ΕΡΑΤΤΗΥΤᾱ,

*to you, Sah.*

ΕΡΑΤΟΥ,

ΕΛΕΤΟΥ, *to them.*

Coptic.	Sahidic.
ΕΘΒΕ,	ΕΤΒΕ, <i>de, ob.</i>
ΕΘΒΗΤ,	ΕΤΒΗΗΤ, <i>of me.</i>
ΕΘΒΗΤΚ,	ΕΤΒΗΗΤΚ, <i>of thee, m.</i>
ΕΘΒΗ†,	ΕΤΒΗΗΤΕ, <i>of thee, f.</i>
ΕΘΒΗΤϞ,	ΕΤΒΗΗΤϞ, <i>of him.</i>
ΕΘΒΗΤC,	ΕΤΒΗΗΤC, <i>of her.</i>
ΕΘΒΗΤΕΝ,	ΕΤΒΗΗΤΝ, <i>of us.</i>
ΕΘΒΕΘΗΝΟΥ.	ΕΤΒΕΤΗΥΤΝ, <i>of you.</i>
ΕΘΒΗΤΟΥ,	ΕΤΒΗΗΤΟΥ, <i>of them.</i>

Coptic.	Sahidic.
ΝΕΜ,	ΝΜ̄, <i>with.</i>

Coptic.	Sahidic.	Bashmuric.
ΝΕΜΗΙ,	ΝΜ̄ΜΑΙ, ΜΟΙ,	ΝΕΜΗΙ. <i>with me.</i>
ΝΕΜΑΚ,	ΝΜ̄ΜΑΚ,	<i>with thee, m.</i>
ΝΕΜΕ,	ΝΜ̄ΜΕ,	<i>with thee, f.</i>
ΝΕΜΑϞ,	ΝΜ̄ΜΑϞ, ΟϞ,	ΝΕΜΗϞ, <i>with him.</i>
ΝΕΜΑC,	ΝΜ̄ΜΑC,	ΝΕΜΗC, <i>with her.</i>
ΝΕΜΑΝ,	ΝΜ̄ΜΑΝ, ΟΝ,	<i>with us.</i>
ΝΕΜΩΤΕΝ,	ΝΜ̄ΜΗΤΝ,	ΝΕΜΗΤΕΝ. <i>with you.</i>
ΝΕΜΩΟΥ,	ΝΜ̄ΜΑΥ,	ΝΕΜΗΟΥ, <i>with them.</i>

Ν̄CΑ, *after.*

Ν̄CΩΙ, *after me.* Ν̄CΩΚ, *after thee, m.* Ν̄CΩ, *after thee, f.*  
 Ν̄CΩϞ, *after him.* Ν̄CΩC, *after her.* Ν̄CΩΝ, *after us.* Ν̄CΩ-  
 ΤΕΝ, Ν̄CΩΤΝ, *after you, S.* Ν̄CΩΟΥ, *after them.*

#### Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,

as  $\overline{\Gamma}$   $\dot{\text{N}}\epsilon\zeta\theta\theta\gamma$ , *three days*. Matt. XII, 40.  $\overline{\Delta}$   $\dot{\text{N}}\lambda\beta\theta\tau$ , *four months*. John IV, 35; sometimes they are expressed by words, as  $\gamma\tau\theta\gamma$ - $\phi\theta\theta\gamma$ , *four days*. Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as  $\pi\dot{\text{I}}\overline{\text{B}}$ , *the twelve*. Matt. X, 2. 5.  $\pi\text{I}\text{C}\text{N}\lambda\gamma$ , *the two*. Dent. XVII, 6.  $\omega\theta\text{H}\text{N}$   $\text{C}\text{N}\theta\gamma\dot{\text{T}}$ , *two tunics*. Luke III, 11.

### The Cardinal Numbers.

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
$\overline{\text{A}}$	$\theta\gamma\lambda\text{I}$ ,	$\theta\gamma\epsilon$ ,	$\theta\gamma\lambda$ ,	$\theta\gamma\epsilon\text{I}$ .
	$\theta\gamma\omega\tau$		$\theta\gamma\omega\tau$	
$\overline{\text{B}}$	$\text{C}\text{N}\lambda\gamma$ ,	$\text{C}\text{N}\theta\gamma\dot{\text{T}}$ ,	$\text{C}\text{N}\lambda\gamma$ ,	$\text{C}\epsilon\text{N}\text{T}\epsilon$ , $\text{C}\dot{\text{N}}\text{T}\epsilon$ ,
$\overline{\Gamma}$	$\omega\theta\text{M}\text{T}$ ,	$\omega\theta\text{M}\dot{\text{T}}$ ,	$\omega\theta\text{M}\dot{\text{N}}\text{T}$ , $\omega\dot{\text{M}}\text{N}\text{T}$ , $\omega\theta\text{M}\text{T}\epsilon$ ,	
$\overline{\Delta}$	$\gamma\tau\omega\theta\gamma$ ,	$\gamma\tau\theta\epsilon$ ,	$\gamma\tau\theta\theta\gamma$ ,	$\gamma\tau\theta\epsilon$ , $\gamma\tau\theta$ ,
$\overline{\text{E}}$	$\dot{\text{T}}\theta\gamma$ ,	$\dot{\text{T}}\epsilon$ , $\dot{\text{T}}$ ,	$\dot{\text{T}}\theta\gamma$ ,	$\dot{\text{T}}\epsilon$ ,
$\overline{\text{A}}$	$\text{C}\theta\theta\gamma$ ,	$\text{C}\theta$ ,	$\text{C}\theta\theta\gamma$ ,	$\text{C}\theta\theta$ , $\text{C}\theta\epsilon$ .
$\overline{\text{Z}}$	$\omega\lambda\omega\text{q}$ ,	$\omega\lambda\omega\text{q}\text{I}$ ,	$\text{C}\lambda\omega\text{q}$ , $\text{C}\epsilon\omega\text{q}$ , $\text{C}\lambda\omega\text{q}\epsilon$ ,	
$\overline{\text{H}}$	$\omega\text{M}\text{H}\text{N}$ ,	$\omega\text{M}\text{H}\text{N}\text{I}$ ,	$\omega\text{M}\theta\gamma\text{H}$ , $\omega\text{M}\theta\gamma\text{H}\epsilon$ ,	
$\overline{\theta}$	$\psi\text{I}\text{T}$ ,	$\psi\text{I}\dot{\text{T}}$ ,	$\psi\text{I}\text{T}$ ,	$\pi\text{C}\text{I}\text{T}\epsilon$ ,
$\overline{\text{I}}$	$\text{M}\epsilon\text{T}$ ,	$\text{M}\text{H}\dot{\text{T}}$ ,	$\text{M}\text{H}\text{T}$ ,	$\text{M}\text{H}\text{T}\epsilon$ ,
$\overline{\text{K}}$	$\chi\omega\text{T}$ ,	$\chi\theta\gamma\omega\text{T}$ ,	$\chi\theta\gamma\omega\text{T}$ ,	$\chi\theta\gamma\omega\text{T}\epsilon$ ,
$\overline{\lambda}$	$\text{M}\lambda\pi$ ,		$\text{M}\lambda\lambda\text{B}$ , $\text{M}\lambda\text{B}$ , $\text{M}\lambda\lambda\text{B}\epsilon$ ,	
$\overline{\text{N}}$	$\text{Z}\text{M}\epsilon$ ,		$\text{Z}\text{M}\epsilon$ ,	$\text{Z}\text{M}\text{H}$ ,
$\overline{\text{N}}$	$\text{T}\lambda\text{I}\theta\gamma$ ,		$\text{T}\lambda\text{I}\theta$ ,	
$\overline{\text{Z}}$	$\text{C}\epsilon$ ,		$\text{C}\epsilon$ ,	

Coptic.		Sahidic.	
Masc.	Fem.	Masc.	Fem.
ⲟ	ⲱⲃⲉ	ⲱⲃⲉ.	ⲱⲃⲉ.
ⲡ	ⲃⲁⲙⲛⲉ,	ⲃⲙⲉⲛⲉ,	
ⲓ	ⲡⲓⲥⲧⲁϥ,    ⲡⲓⲥⲧⲉⲟϥⲓ.	ⲡⲉⲧⲁⲓⲟϥ, ⲡⲉⲥⲧⲁⲓⲟϥ.	
ⲣ	ⲱⲉ,	ⲱⲉ,	
Ⲇ	ⲥⲛⲁϥⲛⲱⲉ.	ⲥⲛⲁϥⲱⲉ.	ⲱⲙⲧ,
ⲧ	ⲱⲟⲙⲧⲛⲱⲉ,	ⲱⲙⲛⲧⲱⲉ, ⲱⲙⲛⲧⲱⲉ, ⲱⲟⲙⲉⲧⲱⲉ.	
Ⲯ	ⲓⲧⲟⲟϥⲛⲱⲉ,	ⲓⲧⲟⲟϥⲱⲉ, ⲓⲧⲟϥⲱⲉ, ⲓⲧⲉϥⲱⲉ,	
Ⲭ	ⲧⲟϥⲛⲱⲉ.	ⲧⲟϥⲛⲱⲉ.	
ⲭ	ⲥⲟⲟϥⲛⲱⲉ,    ⲥⲟⲟϥⲱⲉ.	ⲥⲟⲟϥⲛⲱⲉ, ⲥⲉϥⲱⲉ.	
ⲱ	ⲱⲗⲱⲓⲛⲱⲉ,	ⲥⲗⲱⲓⲛⲱⲉ.	
ⲱ	ⲱⲙⲙⲙⲛⲱⲉ,	ⲱⲙⲟϥⲛⲱⲉ,	
ⲉ		ⲱⲓⲥⲛⲱⲉ,	
ⲗ	ⲱⲟ,	ⲱⲟ.	
ⲃ	ⲱⲟⲥⲛⲁϥ,	ⲥⲛⲁϥⲛⲱⲟ.	
ⲧ	ⲙⲃⲗ.	ⲧⲃⲗ.	

20. The following numbers are prefixes to nouns, viz. ⲱⲙⲛⲧ. ⲱⲙⲛⲧ, ⲱⲟⲙⲧ, *three*, Sah. ⲱⲙⲛⲧⲱⲟ, *three thousand*. ⲓⲧⲉ, Copt. ⲓⲧⲟϥ, ⲓⲧⲉϥ, Sah. *four*. ⲥⲉϥ, Sah. *six*. ⲙⲛⲛⲧ, Sah. *ten*. ⲭⲟϥⲧ, Sah. *twenty*.

The following are suffixes to numbers: ⲟϥⲉ. Sah. *one*. ⲙⲛⲧⲟϥⲉ, *eleven*. ⲥⲛⲟⲟϥⲥ, ⲥⲛⲟϥⲥ. m. ⲥⲛⲟⲟϥⲥⲉ. ⲥⲛⲟϥⲉ, f. Sah. *two*. ⲙⲛⲧⲥⲛⲟϥⲥ, *twelve*. ⲱⲟⲙⲧ, Sahidic. *three*. ⲧⲁⲓⲧⲉ, ⲁⲓⲧⲉ, Sah. *four*. ⲧⲙ, ⲧⲉ, Sah. *five*. ⲧⲁⲥⲉ, ⲁⲥⲉ. Sah. *six*. ⲱⲙⲙⲙ, Copt. ⲱⲙⲙⲙⲉ, f. Sah. *eight*. ⲙⲛⲧⲟϥⲉ.

The Bashmuric has the following variations, ⲟϥⲉⲓ, m. ⲟϥⲉⲓ, f. *one*. ⲱⲗⲁⲙⲉⲛⲧ, *three*. ⲱⲗ. *a thousand*.

# The Ordinal Numbers.

21. The *first*, in ordinal numbers is expressed differently from the others; as

Copt.		Sahidic.		Bash.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
ϩⲟϣⲓⲧ,	ϩⲟϣⲓⲧ̅,	ϩⲟⲣⲡ,	ϩⲟⲣⲡⲓ,	ϩⲁⲣⲉⲡ,	ϩⲁⲣⲡⲓ, <i>first</i> .
ϩⲟⲣⲡ,	ϩⲟⲣⲡ,				
ϩⲉⲣⲡ.					

22. The remaining cardinals are formed by putting ⲙⲁⲗ Copt. and ⲙⲉⲗ Sah. and Bash. before the cardinal numbers, as ⲡⲓⲙⲙⲓⲛⲓ ⲙ̅ⲙⲁⲗⲉ̅, *the second miracle*. John IV, 54. Copt. ⲡⲙⲉⲗ ϩⲟⲙⲛ̅ⲧ, *the third*. Matt. XXII, 26. Sah. ⲕⲉⲛ ⲧ̅ⲙⲁⲗ ⲉⲛⲟϥⲧ̅ ⲛ̅ⲣⲟⲙⲡⲓ, *in anno secundo*, Dan. II, 1. Coptic. ⲧⲙⲉⲗ ⲉⲛ̅ⲧⲉ, *the second*, f. Luke XII, 38. Sahidic.

ⲉⲟϥ is used instead of ⲙⲁⲗ and ⲙⲉⲗ with the cardinal numbers when the days of the month are spoken of, as ⲉⲟϥⲕⲉ̅ ⲛ̅ⲁⲑⲱⲣ, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. ⲛ̅ⲉⲉⲟϥⲕⲉ̅ ⲛ̅ⲡⲓⲁⲃⲟⲧ, *the twenty seventh day of the month*. Gen. VIII, 4. ⲉⲟϥϫⲟϥⲧ ⲱ̅ⲓⲉ ⲡⲉⲗⲁⲑⲱⲣ, *the twenty ninth day of the month Athor*. Zoeg. Sah.

ⲁⲗⲥⲡ Copt. and ⲭⲡ, Sah. occur with the cardinal numbers when hours are spoken of, as ⲛ̅ⲁⲗⲥⲡ ⲑ̅ ⲛ̅ⲡⲓⲉⲗⲟⲟϥ, *the ninth hour of the day*. Acts X, 3. ⲡⲡⲛⲁϥ ⲡⲭⲡ ⲉⲟⲉ, *about the sixth hour*. Sah. Matt. XX, 5.

ⲣⲉ, Copt. and Sah. *part*, is used with numbers, as ⲡⲓⲣⲉ ⲉ̅, *the fifth part*. Gen. XLI, 34. ⲟϥⲟⲗ ⲁⲣⲱⲕⲉ

ἦξε φρε ᾖ ἡνιωθην, *and the third part of the trees was burnt up.* Rev. VIII, 7. πρεωοῖντ, *the third part,* Numb. XXVIII, 5. Sah. The Copt. has also τερε, or τερ, and the Sah. τρε. *part.*

ογων, more often ογν, and sometimes ογεν, and ογνε, Sah. *a part*, is put before numbers, as ογων λυααϩ ηϩτοογ νογων, ογογων ἡπογα πογα, *they made four parts, a part to each one,* John XIX, 23. Sah. πογν ηϩτοογ, *fourth part,* Ezech. V, 2. Sah. πογεν ητογ, *the fifth part,* Zoeg. Sah. πογνε ωοῖντ, *the third part,* Tukius.

πεϩ Copt. and Sah. is prefixed to numbers signifying days, as πεϩϩτοογ γαρ πε. *for it is four days.* John XI, 39. επεϩϩτοογ πε ευ Ϸῃ τιταφος, *it is four days he is in the sepulchre.* v. 17. Sah.

α, et να *about.* Copt. and Sah. as λϩτογ ωε ἡρωμε, *about four hundred men,* Acts V, 36. Sah. να ϩτογ ωε ταιογ ἡρομπε, *about four hundred and fifty years.* Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, κατα ρρ ηεη κατα ηη, *by hundreds, and by fifties.* Mark VI, 40.

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## CHAP. VII.

### Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, **ΛΟ-ΘΑΜΙΟ ΝΧΕ †-ΟΦΙΛΑ ΕΒΟΛΗΕΝ ΝΕΟ-ΖΒΗΟΥΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟΣ ΑΥΟΥΩΝ ΝΧΕ ΝΕΟ-ΩΤΕΜ**, *and his ears were opened*, Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as **ΠΕΝ-ΡΩΜΙ ΝΑΠΑΣ ΑΓΛΩΟ ΝΕΜΑΟ**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝΟ ΕΒΟΛ ΜΠΕΟ-ΝΟΟ ΝΤΕ ΟΤΕΦΑΝΟΟ**, *the blood of Stephen was shed*. Acts XXII, 20. Sah. **ΟΥΟΣ ΟΥΜΗΝΙ ΝΝΟΥΤΗΙΟ**, *and no sign shall be given*. Matt. XII, 39. **ΑΥ-ΚΟΟΕΝ ΝΕΜΑΟ**, *we are buried with him*. Rom. VI, 4.

25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

### The Prefixes and Suffixes to Verbs.

	The Prefixes.		The Suffixes.
Person.	Coptic.	Sahidic.	
1.	†	†	ι
2. m.	κ, χ	κ	κ
2. f.	τε	τε	ε

The Prefixes.			The Affixes.
Person.	Coptic.	Sahidic.	
3. m.	q	q	q
3. f.	c	c	c
1. plur.	TEN	TN̄, TEN	n
2.	TETEN	TETN̄, TETEN	TEN
3.	CE	CE	γ

### Indicative Mood.

#### The 1st Present Tense.

##### Singular.

Coptic.	Sahidic.
†	†, <i>I do, or am doing.</i>
κ, x	κ, <i>thou art, m.</i>
TE	TE, <i>thou art, f</i>
q	q, <i>he is.</i>
c	c, <i>she is.</i>

##### Plural.

TEN	TN̄, TEN, <i>we are.</i>
TETEN	TETN̄, TETEN, <i>ye are.</i>
CE	CE, <i>they are.</i>

#### The 2nd Present Tense.

##### Singular.

Coptic.	Sahidic.	Bash.
El	El	El, <i>I am, or.</i>
EK	EK	EK, <i>thou art, m.</i>



Coptic.	Sahidic.	Bash.
ερε	ερε	ελε, <i>thou art, f.</i>
εϣ { εϥ {	εϣ { εϥ {	εϣ { εϥ {
ερε	ερε	ελε. <i>he is.</i>
		ελε. <i>he and she.</i>
		is.

Plural.

εν	נ, εν	εν, <i>we are.</i>
ετετεν	ετετנ	ετετεν, <i>ye are.</i>
εϣ, οϣ, ερε	εϣ, οϣ, ερε	εϣ, οϣ ελε, <i>they are.</i>

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
נאי पे	נעי पे	נאי पे, <i>I was.</i>
נאκ पे	נעκ पे	נאκ पे, <i>thou, m.</i>
नारे पे	नरे पे	नारे पे, <i>thou, f.</i>
नअ पे { नअ पे {	नए पे { नए पे {	नअ पे { नअ पे {
नारे पे	नारे पे	नारे पे, <i>he.</i>
नअ पे { पे	नअ पे { पे	नअ पे { पे, <i>he and she.</i>
		is.

Plural.

नान पे	नन पे	नान पे, <i>we were.</i>
नारेतेन पे	नरेतेन पे	नारेतेन पे, <i>ye.</i>
नअ पे, नारे पे	नए पे, नरे पे	नअ पे, नारे पे, <i>they.</i>

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
א	א	א, <i>I have.</i>
אκ	אκ	אκ, <i>thou hast, m.</i>
אρε	אरे	אरे, <i>thou hast, f.</i>
אϣ { אϥ {	אϣ { אϥ {	אϣ { אϥ {
א	א	א, <i>he hath.</i>
א	א	א, <i>he and she.</i>
		hath.

## P l u r a l.

Coptic.	Sahidic.	Bash.
ΑΝ	ΑΝ	ΑΝ, <i>we have.</i>
ΑΡΕΤΕΝ	ΑΤΕΤΝ̄	ΑΤΕΤΝ̄, <i>ye have.</i>
ΑΥ, ἅ	ΑΥ, ἅ	ΑΥ, ἅ, <i>they have.</i>

## The 2nd Perfect Tense.

## S i n g u l a r.

Coptic.	Sahidic.	Bash.
ἜΤΑΙ,	Ν̄ΤΑΙ,	ΕΤΑΙ, <i>I have.</i>
ἜΤΑΚ,	Ν̄ΤΑΚ,	ΕΤΑΚ, <i>thou hast, m.</i>
ἜΤΑΡΕ,	Ν̄ΤΑΡ,	ΕΤΑΡΕ, <i>thou hast. f.</i>
ἜΤΑϞ, {	Ν̄ΤΑϞ, {	ΕΤΑϞ, { <i>he hath.</i>
ἜΤΑϞ, { ΕΤἅ,	Ν̄ΤΑϞ, { Ν̄ΤΑ,	ΕΤΑϞ, { ΕΤΑ, <i>he a. she.</i>
ἜΤΑϞ, {	Ν̄ΤΑϞ, {	ΕΤΑϞ, { <i>hath.</i>

## P l u r a l.

ἜΤΑΝ,	Ν̄ΤΑΝ,	ΕΤΑΝ, <i>we have.</i>
ἜΤΑΡΕΤΕΝ,	Ν̄ΤΑΤΕΤΝ̄,	ΕΤΑΡΕΤΕΝ, <i>ye have.</i>
ἜΤΑΥ, ΕΤΑ,	Ν̄ΤΑΥ, Ν̄ΤΑ,	ΕΤΑΥ, ΕΤΑ, <i>they have.</i>

## The Pluperfect Tense.

## S i n g u l a r.

Coptic.	Sahidic and Bash.
ΝΕ ΑΙ ΠΕ,	ΝΕ ΑΙ ΠΕ, <i>I had.</i>
ΝΕ ΑΚ ΠΕ,	ΝΕ ΑΚ ΠΕ, <i>thou, m.</i>
ΝΕ ΑΡΕ ΠΕ,	ΝΕ ΑΡΕ ΠΕ, <i>thou, f.</i>
ΝΕ ΑϞ ΠΕ, {	ΝΕ ΑϞ ΠΕ, { <i>he.</i>
ΝΕ ἅ ΠΕ, {	ΝΕ ἅ ΠΕ, {
ΝΕ ΑϞ ΠΕ,	ΝΕ ΑϞ ΠΕ, <i>she.</i>
ΝΕ ἅ ΠΕ, {	ΝΕ ἅ ΠΕ, { <i>he and she.</i>
ΝΕ ΑΡΕ ΠΕ, {	ΝΕ ΑΡΕ ΠΕ, {

P l u r a l.

Coptic.	Sahidic and Bash.
NE AN PE,	NE AN PE, <i>we.</i>
NE APETEN PE,	NE ATETN̄ PE, <i>ye.</i>
NE AY PE,	NE AY PE, <i>they.</i>

The Present Tense Indefinite.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
ⲱⲁⲓ,	ⲱⲁⲓ,	ⲱⲁⲓ, <i>I am.</i>
ⲱⲁⲕ,	ⲱⲁⲕ,	ⲱⲁⲕ, <i>thou, m.</i>
ⲱⲁⲣⲉ,	ⲱⲁⲣⲉ,	ⲱⲁⲗⲉ, <i>thou, f.</i>
ⲱⲁⲣ, {	ⲱⲁⲣ, {	ⲱⲁⲣ, { <i>he.</i>
ⲱⲁⲥ, } ⲱⲁⲣⲉ,	ⲱⲁⲥ, } ⲱⲁⲣⲉ,	ⲱⲁⲥ, } ⲱⲁⲗⲉ, <i>he &amp; she.</i>
		<i>she.</i>

P l u r a l.

ⲱⲁⲛ,	ⲱⲁⲛ,	ⲱⲁⲛ, <i>we.</i>
ⲱⲁⲣⲉⲧⲉⲛ,	ⲱⲁⲧⲉⲧⲛ̄,	ⲱⲁⲧⲉⲧⲉⲛ, <i>ye.</i>
ⲱⲁϥ, ⲱⲁⲣⲉ,	ⲱⲁϥ, ⲱⲁⲣⲉ,	ⲱⲁϥ, ⲱⲁⲗⲉ, <i>they.</i>

The Imperfect Tense Indefinite.

S i n g u l a r.

Coptic.	Sahidic.
NE ⲱⲁⲓ PE,	NE ⲱⲁⲓ PE, <i>I was.</i>
NE ⲱⲁⲕ PE,	NE ⲱⲁⲕ PE, <i>thou, m.</i>
NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲣⲉ PE, <i>thou, f.</i>
NE ⲱⲁⲣ PE, {	NE ⲱⲁⲣ PE, {
NE ⲱⲁⲥ PE, } NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲣ PE, { NE ⲱⲁⲣⲉ <sup>he.</sup>
	NE ⲱⲁⲥ PE, { PE, <sup>he &amp; she.</sup>
	<sup>she.</sup>

## P l u r a l.

Coptic.

Sahidic.

NE WΔN PE,

NE WΔN PE, *we.*

NE WΔPE TEN PE,

NE WΔTE TĒN PE, *ye.*NE WΔY PE, NE WΔPE PE, NE WΔY PE, NE WΔPE PE, *they.*

## S i n g u l a r.

Bash.

NE WΔI PE, *I was.*NE WΔK PE, *thou, m.*NE WΔLE PE, *thou, f.*

NE WΔQ PE, {

NE WΔLE PE, *he.*NE WΔLE PE, *he and she.*

NE WΔC PE, {

*she.*

## P l u r a l.

NE WΔN PE, *we.*NE WΔTE TEN PE, *ye.*NE WΔY PE, { *they.*

NE WΔLE PE, {

## The 1st Future Tense.

Coptic.

Sahidic.

Bash.

†NA,

†NA,

†NE, vel A, *I shall.*

XNA,

KNA,

KNE, *thou, m.*

TENΔ,

TENΔ,

*thou, f.*

QNA,

QNA,

QNE, *he.*

CNA,

CNA,

CNE, *she.*

## P l u r a l.

TENNA,

TENNA, TENΔ, TENNE, vel A, *we.*

TE TENNA,

TE TĒNΔ, TE TĒNΔ,

*ye.*

CENΔ,

CENΔ,

CENE, *they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙΝΑ,	ΕΙΝΑ,	ΑΙΝΑ vel ΝΕ, <i>I shall.</i>
ΕΚΝΑ,	ΕΚΝΑ,	ΑΚΝΑ, <i>thou, m.</i>
ΕΡΕΝΑ,	ΕΡΕΝΑ,	ΑΡΕΝΑ, <i>thou, f.</i>
ΕϞΝΑ, } ΕCΝΑ, }	ΕϞΝΑ, } ΕCΝΑ, }	ΑϞΝΑ, } ΑCΝΑ, }
ΕΡΕ..ΝΑ,	ΕΡΕ..ΝΑ,	ΑΡΕ..ΝΑ, <sup>he.</sup> <i>he &amp; she.</i> <i>she.</i>

Plural.

ΕΝΝΑ,	Ν̄ΝΑ, ΕΝΝΑ,	ΑΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤ̄ΝΝΑ, ΕΤΕΤ̄ΝΑ,	ΑΡΕΤΕΝΝΑ, <i>ye.</i>
ΕΥΝΑ, ΟΥΝΑ,	ΕΥΝΑ, ΟΥΝΑ,	ΑΥΝΑ, <i>they.</i>

The Prefixes Copt. are sometimes written ΑΙΝΑ, ΑΚΝΑ, ΑΡΕΝΑ, etc.

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙÈ,	ΕΙÈ,	ΕΙÈ, <i>I shall.</i>
ΕΚÈ,	ΕΚÈ,	ΕΚÈ, <i>thou, m.</i>
ΕΡÈ,	ΕΡÈ,	ΕΡÈ, <i>thou f.</i>
ΕϞÈ, } ΕCÈ, }	ΕϞÈ, } ΕCÈ, }	ΕϞÈ, } ΕCÈ, }
ΕΡÈ,	ΕΡÈ,	ΕΡÈ, <sup>he.</sup> <i>he and she.</i> <i>she.</i>

Plural.

ΕΝÈ,	ΕΝÈ,	ΕΝÈ, <i>we.</i>
ΕΡΕΤΕΝÈ,	ΕΤΕΤ̄ΝÈ,	ΕΤΕΤ̄ΝÈ, <i>ye.</i>
ΕΥÈ, ΕΡÈ,	ΕΥÈ, ΕΡÈ,	ΕΥÈ, ΕΡÈ, <i>they.</i>

## The 4th Future Tense.

## Singular.

Coptic.	Sahidic.	Bash.
ТА,	ТА, ТАΡΙ,	ТА, <i>I shall.</i>
	ТАРЕК,	<i>thou, m.</i>
ТЕРА,	ТЕРА,	ТЕРА, <i>thou, f.</i>
	ТАРЕQ,	<i>he.</i>
	ТАРЕС,	<i>she.</i>

## Plural.

ТАРѢ,	<i>we.</i>
ТАРЕТѢ,	ТАΛΕΤΕΝ, <i>ye.</i>
ТАРОУ,	<i>they.</i>

## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.
НАІНА,	НЕІНА, <i>I should.</i>
НАКНА,	НЕКНА, <i>thou, m.</i>
НАРЕНА,	НЕРЕНА, <i>thou, f.</i>
НАQНА, {	НЕQНА, { <i>he.</i>
НАСНА, {	НАРЕ..НА, { <i>he &amp; she.</i>
	НЕСНА, { <i>she.</i>

## Bash.

НАІНЕ vel НА,	<i>I should.</i>
НАКНЕ,	<i>thou, m.</i>
НАРЕНЕ,	<i>thou, f.</i>
НАQНЕ, {	НАРЕ <i>he.</i>
НАСНЕ, {	НАРЕ <i>he &amp; she.</i>
	..НЕ, <i>she.</i>

P l u r a l.

Coptic.

Sahidic.

ΝΑΝΝΑ ΠΕ,	ΝΕΝΝΑ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝΝΑ ΠΕ,	ΝΕΤΕΤΝΑ ΠΕ, <i>ye.</i>
ΝΑΥΝΑ, ΝΑΡΕ..ΝΑ ΠΕ,	ΝΕΥΝΑ, ΝΕΡΕ..ΝΑ ΠΕ, <i>they.</i>

Bash.

ΝΑΝΝΕ ΠΕ, *we.*  
 ΝΑΡΕΤΕΝΝΕ ΠΕ, *ye.*  
 ΝΕΥΝΕ, ΝΑΡΕΝΕ ΠΕ, *they.*

The Subjunctive Mood.

S i n g u l a r.

Coptic.

Sahidic.

Bash.

ΝΤΑ,	ΝΤΑ,	ΝΤΑ, <i>that I.</i>
ΝΤΕΚ,	ΝΓ,	ΝΓ, <i>thou, m.</i>
ΝΤΕ,	ΝΤΕ,	ΝΤΕ, <i>thou, f.</i>
ΝΤΕΥ, } ΝΤΕ,	ΝΕΥ, ΝΥ, } ΝΤΕ,	ΝΕΥ, ΝΥ, { <i>he.</i>
ΝΤΕΣ, }	ΝΕ, }	ΝΕ, ΝΕ, { <i>he &amp; she.</i>
		<i>she.</i>

P l u r a l.

ΝΤΕΝ,	ΝΤΝ,	ΝΤΝ, <i>we.</i>
ΝΤΕΤΕΝ,	ΝΤΕΤΝ,	ΝΤΕΤΝ, <i>ye.</i>
ΝΤΟΥ, ΝΤΕ,	ΝΕ, ΝΤΕ,	ΝΕ, ΝΤΕ, <i>they.</i>

## The Optative Mood.

## Singular.

Coptic.		Sahidic.		Bash.
μαρι,		μαρι,		μαλι, <i>I may,</i>
μαρεκ,		μαρεκ,		μαλεκ, <i>thou, m.</i>
μαρε,		μαρε,		μαλε, <i>thou, f.</i>
μαρεϝ, {	μαρε,	μαρεϝ, {	μαρε,	μαλεϝ, { <i>he.</i>
μαρεϙ, }		μαρεϙ, }		μαλεϙ, { <i>he &amp; she.</i>
				<i>she.</i>

## Plural.

μαρεν,	μαρḿ,	μαλεν, <i>we.</i>
μαρετεν,	μαρετḿ,	μαλετεν, <i>ye.</i>
μαροϥ, μαρε,	μαροϥ, μαρε,	μαλοϥ, μαλε, <i>they.</i>

## The Imperative Mood.

## Singular and Plural.

α; αρι or μα, or the root itself.

## The Infinitive Mood.

ἔ or ἡ or the root itself.

## Participles.

ΠΑΣΙΝ, ΠΕΚΣΙΝ, ΠΕϞΣΙΝ &c. ΟΡΠΣΙΝΤΑ, ΠΣΙΝΤΕΚ, ΠΣΙΝΤϥ &c.

The verb **ΤΑΚΟ**, *to destroy*, is given with the augments, to convey a more clear idea of their position.



# Indicative Mood.

## The 1st Present Tense.

### Singular.

Coptic.	Sahidic.
†-ТАКО,	†-ТАКО, <i>I am destroying.</i>
κ-ТАКО, } χ-ТАКО, }	κ-ТАКО, <i>thou art destroying, m.</i>
τε-ТАКО,	τε-ТАКО, <i>thou art destroying, f.</i>
ϥ-ТАКО,	ϥ-ТАКО, <i>he is destroying.</i>
Ϸ-ТАКО,	Ϸ-ТАКО, <i>she is destroying.</i>

### Plural.

Coptic.	Sahidic.
ΤΕΝ-ТАКО,	Τἢ, or ΤΕΝ-ТАКО, <i>we are destroying.</i>
ΤΕΤΕΝ-ТАКО,	ΤΕΤἢ, or ΤΕΤΕΝ-ТАКО, <i>ye are destroying.</i>
ϸΕ-ТАКО,	ϸΕ-ТАКО, <i>they are destroying.</i>

## The 2nd Present Tense.

### Singular.

Coptic.	Sahidic.	Bashmuric.
ΕΙ-ТАКО,	ΕΙ-ТАКО,	ΕΙ-ТАКО, <i>I am destroying, ὧν.</i>
ΕΚ-ТАКО,	ΕΚ-ТАКО,	ΕΚ-ТАКО, <i>thou, m.</i>
ΕΡΕ-ТАКО,	ΕΡΕ-ТАКО,	ΕΛΕ-ТАКО, <i>thou, f.</i>
Εϥ- } ΤΑКО,	Εϥ- } ΤΑКО,	Εϥ- } ΤΑКО, <i>he.</i>
Ερε- }	Ερε- }	Ελε- }
ΕϷ- } ΤΑКО,	ΕϷ- } ΤΑКО,	ΕϷ- } ΤΑКО, <i>she.</i>
Ερε- }	Ερε- }	Ελε- }

### Plural.

ΕΝ-ТАКО,	ἢ, or ΕΝ-ТАКО,	ΕΝ-ТАКО, <i>we.</i>
ΕΤΕΤΕΝ-ТАКО,	ΕΤΕΤἢ-ТАКО,	ΕΤΕΤΕΝ-ТАКО, <i>ye.</i>
ΕΥ- } ΤΑКО,	ΕΥ- } ΤΑКО,	ΕΥ- } ΤΑКО, <i>they.</i>
ΟΥ- }	ΟΥ- }	ΟΥ- }
Ερε- }	Ερε- }	Ελε- }

## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
НАІ-ТАКО ПЕ,	НЕІ-ТАКО ПЕ,	НАІ-ТАКО ПЕ, <i>I was.</i>
НАК-ТАКО ПЕ,	НЕК-ТАКО ПЕ,	НАК-ТАКО ПЕ, <i>thou, m.</i>
НАРЕ-ТАКО ПЕ,	НЕРЕ-ТАКО ПЕ,	НАРЕ-ТАКО ПЕ, <i>thou, f.</i>
НАѢ- НАРЕ- ТАКО ПЕ,	НЕѢ- НЕРЕ- ТАКО ПЕ,	НАѢ- НАРЕ- ТАКО ПЕ, <i>he.</i>
НАС- НАРЕ- ТАКО ПЕ,	НЕС- НЕРЕ- ТАКО ПЕ,	НАС- НАРЕ- ТАКО ПЕ, <i>she.</i>

## Plural.

НАН-ТАКО ПЕ,	НЕН-ТАКО ПЕ,	НАН-ТАКО ПЕ, <i>we.</i>
НАРЕТЕН-ТАКО ПЕ,	НЕТЕТН-ТАКО ПЕ,	НАРЕТЕН-ТАКО ПЕ, <i>ye.</i>
НАУ- НАРЕ- ТАКО ПЕ,	НЕУ- НЕРЕ- ТАКО ПЕ,	НАУ- НАРЕ- ТАКО ПЕ, <i>they.</i>

## The 1st Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
АІ-ТАКО,	АІ-ТАКО,	АІ-ТАКО, <i>I have.</i>
АК-ТАКО,	АК-ТАКО,	АК-ТАКО, <i>thou, m.</i>
АРЕ-ТАКО,	АРЕ-ТАКО,	АРЕ-ТАКО, <i>thou, f.</i>
АѢ- А- ТАКО,	АѢ- А- ТАКО,	АѢ- А- ТАКО, <i>he.</i>
АС- А- ТАКО,	АС- А- ТАКО,	АС- А- ТАКО, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmuric.
AN-TAKO,	AN-TAKO,	AN-TAKO, <i>we.</i>
APETEN-TAKO,	ATETN-TAKO,	ATETN-TAKO, <i>ye.</i>
AY- } TAKO, A- }	AY- } TAKO, A- }	AY- } TAKO, <i>they.</i> A- }

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ETAI-TAKO,	NTAI-TAKO,	ETAI-TAKO, <i>I have.</i>
ETAK-TAKO,	NTAK-TAKO,	ETAK-TAKO, <i>thou, m.</i>
ETAPE-TAKO,	NTAP-TAKO,	ETAPE-TAKO, <i>thou, f.</i>
ETAQ- } TAKO, ETÀ- }	NTAQ- } TAKO, NTA- }	ETAQ- } TAKO, <i>he.</i> ETA- }
ETAC- } TAKO, ETÀ- }	NTAC- } TAKO, NTA- }	ETAC- } TAKO, <i>she.</i> ETA- }

Plural.

ETAN-TAKO,	NTAN-TAKO,	ETAN-TAKO, <i>we.</i>
ETARETEN-TAKO,	NTATETN-TAKO,	ETARETEN-TAKO, <i>ye.</i>
ETAY- } TAKO, ETÀ- }	NTAY- } TAKO, NTA- }	ETAY- } TAKO, <i>they.</i> ETA- }

The Pluperfect Tense.

Singular.

Coptic.	Sahidic.
NE AI-TAKO PE,	NE AI-TAKO PE, <i>I had.</i>
NE AK-TAKO PE,	NE AK-TAKO PE, <i>thou, m.</i>
NE APE-TAKO PE,	NE APE-TAKO PE, <i>thou, f.</i>

Coptic.	Sahidic.
$\begin{array}{l} \text{NE } \Delta\text{Q-} \\ \text{NE } \dot{\Delta}\text{-} \end{array} \left\{ \begin{array}{l} \text{TAKO PE,} \end{array} \right.$	$\begin{array}{l} \text{NE } \Delta\text{Q-} \\ \text{NE } \Delta\text{-} \end{array} \left\{ \begin{array}{l} \text{TAKO PE, } he. \end{array} \right.$
$\begin{array}{l} \text{NE } \Delta\text{C-} \\ \text{NE } \dot{\Delta}\text{-} \\ \text{NE } \Delta\text{PE-} \end{array} \left\{ \begin{array}{l} \text{TAKO PE,} \end{array} \right.$	$\begin{array}{l} \text{NE } \Delta\text{C-} \\ \text{NE } \Delta\text{-} \\ \text{NE } \Delta\text{PE-} \end{array} \left\{ \begin{array}{l} \text{TAKO PE, } she. \end{array} \right.$

## Plural.

Coptic.	Sahidic.
NE AN-TAKO PE,	NE AN-TAKO PE, <i>we.</i>
NE APETEN-TAKO PE,	NE ATETN̄-TAKO PE, <i>ye.</i>
NE AY-TAKO PE,	NE AY-TAKO PE, <i>they.</i>

## The Present Tense Indefinite.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ⲱⲗⲓ-TAKO,	ⲱⲗⲓ-TAKO,	ⲱⲗⲓ-TAKO, <i>I am.</i>
ⲱⲗⲕ-TAKO,	ⲱⲗⲕ-TAKO,	ⲱⲗⲕ-TAKO, <i>thou, m.</i>
ⲱⲗⲣⲉ-TAKO,	ⲱⲗⲣⲉ-TAKO,	ⲱⲗⲗⲉ-TAKO, <i>thou, f.</i>
$\begin{array}{l} \text{ⲱⲗⲙ-} \\ \text{ⲱⲗⲣⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO,} \end{array} \right.$	$\begin{array}{l} \text{ⲱⲗⲙ-} \\ \text{ⲱⲗⲣⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO,} \end{array} \right.$	$\begin{array}{l} \text{ⲱⲗⲙ-} \\ \text{ⲱⲗⲗⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO, } he. \end{array} \right.$
$\begin{array}{l} \text{ⲱⲗⲥ-} \\ \text{ⲱⲗⲣⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO,} \end{array} \right.$	$\begin{array}{l} \text{ⲱⲗⲥ-} \\ \text{ⲱⲗⲣⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO,} \end{array} \right.$	$\begin{array}{l} \text{ⲱⲗⲥ-} \\ \text{ⲱⲗⲗⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO, } she. \end{array} \right.$

## Plural.

ⲱⲗⲎ-TAKO,	ⲱⲗⲎ-TAKO,	ⲱⲗⲎ-TAKO, <i>we.</i>
ⲱⲗⲣⲉⲧⲉⲛ-TAKO,	ⲱⲗⲧⲉⲧⲎ-TAKO,	ⲱⲗⲧⲉⲧⲉⲛ-TAKO, <i>ye.</i>
$\begin{array}{l} \text{ⲱⲗⲱ-} \\ \text{ⲱⲗⲣⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO,} \end{array} \right.$	$\begin{array}{l} \text{ⲱⲗⲱ-} \\ \text{ⲱⲗⲣⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO,} \end{array} \right.$	$\begin{array}{l} \text{ⲱⲗⲱ-} \\ \text{ⲱⲗⲗⲉ-} \end{array} \left\{ \begin{array}{l} \text{TAKO, } they. \end{array} \right.$

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

NE $\Psi$ AI-TAKO PE,	NE $\Psi$ AI-TAKO PE, <i>I was.</i>
NE $\Psi$ AK-TAKO PE,	NE $\Psi$ AK-TAKO PE, <i>thou, m.</i>
NE $\Psi$ APPE-TAKO PE,	NE $\Psi$ APPE-TAKO PE, <i>thou, f.</i>
NE $\Psi$ AQ- } TAKO PE,	NE $\Psi$ AQ- } TAKO PE, <i>he.</i>
NE $\Psi$ APPE- }	NE $\Psi$ APPE- }
NE $\Psi$ AC- } TAKO PE,	NE $\Psi$ AC- } TAKO PE, <i>she.</i>
NE $\Psi$ APPE- }	NE $\Psi$ APPE- }

Plural.

NE $\Psi$ AN-TAKO PE,	NE $\Psi$ AN-TAKO PE, <i>we.</i>
NE $\Psi$ APPE-TEN-TAKO PE,	NE $\Psi$ ATETEN-TAKO PE, <i>ye.</i>
NE $\Psi$ AQ- } TAKO PE,	NE $\Psi$ AQ- } TAKO PE, <i>they.</i>
NE $\Psi$ APPE- }	NE $\Psi$ APPE- }

Singular.

Bashmuric.

NE $\Psi$ AI-TAKO PE,	<i>I was.</i>
NE $\Psi$ AK-TAKO PE,	<i>thou, m.</i>
NE $\Psi$ ALLE-TAKO PE,	<i>thou, f.</i>
NE $\Psi$ AQ- } TAKO PE,	<i>he.</i>
NE $\Psi$ ALLE- }	
NE $\Psi$ AC- } TAKO PE,	<i>she.</i>
NE $\Psi$ ALLE- }	

Plural.

NE $\Psi$ AN-TAKO PE,	<i>we.</i>
NE $\Psi$ ATETEN-TAKO PE,	<i>ye.</i>
NE $\Psi$ AQ- } TAKO PE,	<i>they.</i>
NE $\Psi$ APPE- }	

## The 1st Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
†NA-TAKO,	†NA-TAKO,	†NA, †NE-TAKO, <i>I shall.</i>
XNA-TAKO,	KNA-TAKO,	KNE-TAKO, <i>thou, m.</i>
TENA-TAKO,	TENA-TAKO,	<i>thou, f.</i>
QNA-TAKO,	QNA-TAKO,	QNE-TAKO, <i>he.</i>
CNA-TAKO,	CNA-TAKO,	CNE-TAKO, <i>she.</i>

## Plural.

TENNA-TAKO,	TENNA- } TAKO,	TENNA- } TAKO, <i>we.</i>
	TENA- }	or TENNE- }
TETENNA-TAKO,	TETĒNA- } TAKO,	<i>ye.</i>
	TETĒA- }	
CENA-TAKO,	CENA-TAKO,	CENE-TAKO, <i>they.</i>

## The 2nd Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
EINA-TAKO,	EINA-TAKO,	AINA- } TAKO, <i>I shall.</i>
		or AINE- }
EKNA-TAKO,	EKNA-TAKO,	AKNA-TAKO, <i>thou, m.</i>
EPENA-TAKO,	EPENA-TAKO,	APENA-TAKO, <i>thou, f.</i>
EQNA- } TAKO,	EQNA- } TAKO,	AQNA- } TAKO, <i>he.</i>
EPENA- }	EPENA- }	APENA- }
ECNA- } TAKO,	ECNA- } TAKO,	ACNA- } TAKO, <i>she.</i>
EPENA }	EPENA }	APENA }

P l u r a l.

Coptic.	Sahidic.	Bashmuric.
ENNA-TAKO,	ENNA- } TAKO,	ANNA- or ANNE- } TAKO, <i>we.</i>
EPETENNA-TAKO,	ETETNNA- } ETETNA- }	TAKO, APETENNA-TAKO, <i>ye.</i>
EYNA- } OYNA- }	EYNA- } OYNA- }	TAKO, EYNA-TAKO, <i>they.</i>

The 3rd Future Tense.

S i n g u l a r.

Coptic.	Sahidic.	Bashmuric.
EIE-TAKO,	EIE-TAKO,	EIE-TAKO, <i>I shall.</i>
EKE-TAKO,	EKE-TAKO,	EKE-TAKO, <i>thou, m.</i>
EPÈ-TAKO,	EPÈ-TAKO,	EPÈ-TAKO, <i>thou, f.</i>
EQÈ- } EPÈ- }	EQÈ- } EPÈ- }	EQÈ- } EPÈ- }
ECÈ- } EPÈ- }	ECÈ- } EPÈ- }	ECÈ- } EPÈ- }
TAKO,	TAKO,	TAKO, <i>he.</i>
TAKO,	TAKO,	TAKO, <i>she.</i>

P l u r a l.

ENÈ-TAKO,	ENE-TAKO,	ENE-TAKO, <i>we.</i>
EPETENÈ-TAKO,	ETETNE-TAKO,	ETETNE-TAKO, <i>ye.</i>
EYÈ- } EPÈ- }	EYE- } EPÈ- }	EYE- } EPÈ- }
TAKO,	TAKO,	TAKO, <i>they.</i>

## The 4th Future Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ТА-ТАКО,	ТА- ТАРІ- } ТАКО,	ТА-ТАКО, <i>I shall.</i>
	ТАРЕК-ТАКО,	<i>thou, m.</i>
ТЕРА-ТАКО,	ТЕРА-ТАКО,	ТЕРА-ТАКО, <i>thou, f.</i>
	ТАРЕϢ-ТАКО,	<i>he.</i>
	ТАРЕС-ТАКО,	<i>she.</i>

## Plural.

ТАР̄Н-ТАКО,	<i>we.</i>
ТАРЕТ̄Н-ТАКО,	ТАΛΕΤΕΝ-ТАКО, <i>ye.</i>
ТАРОΥ-ТАКО,	<i>they.</i>

## The Imperfect Future.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ΝΑΙΝΑ-ТАКО,	ΝΕΙΝΑ-ТАКО,	ΝΑΙΝΕ- or ΝΑΙΝΑ- } ТАКО, <i>I should.</i>
ΝΑΚΝΑ-ТАКО,	ΝΕΚΝΑ-ТАКО,	ΝΑΚΝΕ-ТАКО, <i>thou, m.</i>
ΝΑΡΕΝΑ-ТАКО,	ΝΕΡΕΝΑ-ТАКО,	ΝΑΡΕΝΕ-ТАКО, <i>thou, f.</i>
ΝΑϢΝΑ- } ТАКО,	ΝΕϢΝΑ- } ТАКО,	ΝΑϢΝΕ- } ТАКО, <i>he.</i>
ΝΑΡΕΝΑ- } ТАКО,	ΝΕΡΕΝΑ- } ТАКО,	ΝΑΡΕΝΕ- } ТАКО, <i>she.</i>



Plural.

Coptic.	Sahidic.	Bashmuric.
NANNA-TAKO,	NENNA-TAKO,	NANNE-TAKO, <i>we.</i>
NAPETENNA-TAKO,	NETETN̄A-TAKO,	NAPETENNE-TAKO, <i>ye.</i>
$\left. \begin{array}{l} \text{NAYNA-} \\ \text{NAPENA-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{NEYNA-} \\ \text{NEPENA-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{NEYNE-} \\ \text{NAPENE-} \end{array} \right\} \text{TAKO, } they.$

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
NTA-TAKO,	N̄TA-TAKO,	NTA-TAKO, <i>that I.</i>
NT EK-TAKO,	N̄P-TAKO,	NT P-TAKO, <i>thou, m.</i>
NT E-TAKO,	N̄TE-TAKO,	NT E-TAKO, <i>thou, f.</i>
$\left. \begin{array}{l} \text{NT EQ-} \\ \text{NT E-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{N̄EQ, N̄Q-} \\ \text{N̄TE-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{N̄EQ, N̄Q-} \\ \text{N̄TE-} \end{array} \right\} \text{TAKO, } he.$
$\left. \begin{array}{l} \text{NT EC-} \\ \text{NT E-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{N̄C-} \\ \text{N̄TE-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{N̄EC- N̄C-} \\ \text{N̄TE-} \end{array} \right\} \text{TAKO, } she.$

Plural.

NTEN-TAKO,	N̄TN-TAKO,	NTN-TAKO, <i>we.</i>
NTETEN-TAKO,	NTETN̄-TAKO,	NTETN̄-TAKO, <i>ye.</i>
$\left. \begin{array}{l} \text{NT OY-} \\ \text{NT E-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{N̄CE-} \\ \text{N̄TE-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{N̄CE-} \\ \text{N̄TE-} \end{array} \right\} \text{TAKO, } they.$

## The Optative Mood.

## Singular.

Coptic.	Sahidic.	Bashmuric.
МАРІ-ТАКО,	МАРІ-ТАКО,	МАΛΙ-ТАКО, <i>I may.</i>
МАРЕК-ТАКО,	МАРВК-ТАКО,	МАΛЕК-ТАКО, <i>thou, m.</i>
МАРЕ-ТАКО,	МАРЕ-ТАКО,	МАΛЕ-ТАКО, <i>thou, f.</i>
МАРЕϣ- } ТАКО,	МАРЕϣ- } ТАКО,	МАΛΕϣ- } ТАКО, <i>he.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАΛЕ- } ТАКО,
МАРЕС- } ТАКО,	МАРЕС- } ТАКО,	МАΛЕС- } ТАКО, <i>she.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАΛЕ- } ТАКО,

## Plural.

МАРЕН-ТАКО,	МАРṆ-ТАКО,	МАΛΕΝ-ТАКО, <i>we.</i>
МАРЕТЕН-ТАКО,	МАРЕТṆ-ТАКО,	МАΛΕΤΕΝ-ТАКО, <i>ye.</i>
МАРОΥ- } ТАКО,	МАРОΥ- } ТАКО,	МАΛΟΥ- } ТАКО, <i>they.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАΛЕ- } ТАКО,

## The Imperative Mood.

## Singular and Plural.

À-ТАКО,	} <i>destroy.</i>
ÀРІ-ТАКО,	
МА-ТАКО,	
ТАКО,	

## The Infinitive Mood.

È-ТАКО,	} <i>to destroy.</i>
Ṇ-ТАКО,	
ТАКО,	

**Participles.**

Coptic.	Sahidic.	Bashmurić.
ΣΙΝ,	ΘΙΝ,	ΣΙΝ,
ΠΑΣΙΝ or ΠΣΙΝΤΑ,	ΠΑΘΙΝ,	ΠΑΣΙΝ,
ΠΕΚΣΙΝ,	ΠΕΚΘΙΝ,	ΠΕΚΣΙΝ,
ΠΕΡΣΙΝ, &c.	ΠΕΡΘΙΝ, &c.	ΠΕΡΣΙΝ, &c.

That these are participles is evident from the Arabic, with which they correspond.

**Participles.**

26. The participles are formed by Ε, ΕΤ or ΕΘ, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ΗΟΥΤ, Copt. ΗΥΤ, Sah. ΩΟΥΤ, Copt. ΟΟΥΤ, Sah. and ΛΟΥΤ, Bash. as ΤΟΥΒΗΟΥΤ, Copt. ΜΩΟΥΤ, Copt. and ΜΔΟΥΤ, Bash.

Verbs united with particles expressive of time.

The particles ΕΤΕ, Copt. ΠΤΕΡΕ, Sah. *when*.

**Singular.**

Coptic.	Sahidic.	Bashmurić.
ΕΤΑΙ,	ΠΤΕΡΙ, ΠΤΕΡΕΙ,	ΕΤΑΙ, ΗΤΕΛΕΙ,
ΕΤΑΚ,	ΠΤΕΡΕΚ,	
ΕΤΑΡΕ,	ΠΤΕΡΕ,	ΕΤΑΡ, ΗΤΕΛΕΡ,
ΕΤΑΡ } ΕΤΑΡΕ,	ΠΤΕΡΕΡ, }	ΠΤΕΡΕ,
ΕΤΑΡ }	ΠΤΕΡΕΡ,	

## P l u r a l.

Coptic.	Sahidic.	Bashmuric.
ÈΤΑΝ,	ΠΤΕΡΕΝ,	ÈΤΑΝ, ÌΤΕΛΕΝ,
ÈΤΑΡΕΤΕΝ,	ΠΤΕΡΕΤῆΝ,	ÈΤΑΤΕΤΕΝ, ÌΤΕΛΕΤΕΝ,
ÈΤΑΥ, ÈΤΑΡΕ,	ΠΤΕΡΟΥ,	ÌΤΕΛΟΥ, ÌΤΕΛΕΥ.

Verbs with the particles  $\Psi$ ΑΤΕ, Copt.  $\Psi$ ΑΝΤΕ, Sah. until.

## S i n g u l a r.

Coptic.	Sahidic.	Bashmuric.
$\Psi$ Α†,	$\Psi$ ΑΝΤΕΙ, $\Psi$ ΑΝ†,	$\Psi$ ΑΝΤΕΙ,
$\Psi$ ΑΤΕΚ,	$\Psi$ ΑΝΤῬ,	
$\Psi$ ΑΤΕ,	$\Psi$ ΑΝΤΕ,	
$\Psi$ ΑΤΕϚ,	$\Psi$ ΑΝΤϚ,	$\Psi$ ΑΝΤΕ, $\Psi$ ΑΝΤΕϚ,
$\Psi$ ΑΤΕC,	$\Psi$ ΑΝΤῚ,	

## P l u r a l.

$\Psi$ ΑΤΕΝ,	$\Psi$ ΑΝΤῆΝ,
$\Psi$ ΑΤΕΤΕΝ,	$\Psi$ ΑΝΤΕΤῆΝ,
$\Psi$ ΑΤΟΥ, $\Psi$ ΑΤΕ, $\Psi$ ΑΝΤΟΥ, $\Psi$ ΑΝΤΕ, $\Psi$ ΑΝΤΟΥ.	

Verbs with the particle ÈΝΕ or ÈΝ, if.

## S i n g u l a r.

Coptic.	Sahidic.
ÈΝΑΙ, ÈΝΕΑΙ ΠΕ,	ΕΝΕΙ ΠΕ,
ÈΝΑΚ, ÈΝΕΑΚ ΠΕ,	ΕΝΕΚ ΠΕ,
ÈΝΑΡΕ ΠΕ,	ΕΝΕΡΕ ΠΕ,
ÈΝΑϚ, ÈΝΑΡΕ ΠΕ,	ÈΝΕϚ, } ΕΝΕΡΕ ΠΕ,
ÈΝΑC, ÈΝΕ Α ΠΕ,	

## P l u r a l.

ÈΝΑΝ ΠΕ,	ΕΝΕΝ ΠΕ,
ÈΝΑΡΕΤΕΝ ΠΕ,	ΕΝΕΤΕΤῆΝ ΠΕ,
ÈΝΑΥ, ÈΝΑΡΕ ΠΕ,	ΕΝΕΥ, ΕΝΕΡΕ ΠΕ.

Verbs with the particle  $\omega\text{AN}$ , if, when.

Singular.

Coptic.	Sahidic.	Bashmuric.
$\alpha\iota\omega\text{AN}$ ,	$\epsilon\iota\omega\text{AN}$ ,	
$\alpha\kappa\omega\text{AN}$ ,	$\epsilon\kappa\omega\text{AN}$ ,	
$\alpha\rho\epsilon\omega\text{AN}$ ,	$\epsilon\rho\omega\text{AN}$ ,	$\alpha\lambda\epsilon\omega\text{AN}$ ,
$\alpha\varsigma\omega\text{AN}$ ,	$\epsilon\varsigma\omega\text{AN}$ ,	
$\alpha\varsigma\omega\text{AN}$ , { $\alpha\rho\epsilon\omega\text{AN}$ ,	$\epsilon\varsigma\omega\text{AN}$ , { $\epsilon\rho\omega\text{AN}$ ,	

Plural.

$\alpha\text{N}\omega\text{AN}$ ,	$\epsilon\text{N}\omega\text{AN}$ ,
$\alpha\rho\epsilon\tau\epsilon\text{N}\omega\text{AN}$ ,	$\epsilon\tau\epsilon\tau\bar{\text{N}}\omega\text{AN}$ ,
$\alpha\gamma\omega\text{AN}$ , $\alpha\rho\epsilon\omega\text{AN}$ , $\epsilon\gamma\omega\text{AN}$ , $\epsilon\rho\omega\text{AN}$ .	

Verbs with the particle  $\bar{\text{N}}\text{ПАTE}$ , before.

Singular.

Coptic.	Sahidic.
$\bar{\text{N}}\text{ПА}\text{†}$ ,	$\bar{\text{N}}\text{ПА}\text{†}$ ,
$\bar{\text{N}}\text{ПАTEK}$ ,	$\bar{\text{N}}\text{ПАT}\bar{\text{K}}$ ,
$\bar{\text{N}}\text{ПАTE}$ ,	$\bar{\text{N}}\text{ПАTE}$ ,
$\bar{\text{N}}\text{ПАTE}\varsigma$ , { $\bar{\text{N}}\text{ПАTE}$ ,	$\bar{\text{N}}\text{ПАT}\varsigma$ , { $\bar{\text{N}}\text{ПАTE}$ ,
$\bar{\text{N}}\text{ПАTEC}$ , }	$\bar{\text{N}}\text{ПАT}\bar{\text{C}}$ , }

Plural.

$\bar{\text{N}}\text{ПАTEN}$ ,	$\bar{\text{N}}\text{ПАT}\bar{\text{N}}$ ,
$\bar{\text{N}}\text{ПАTETEN}$ ,	$\bar{\text{N}}\text{ПАTE}\bar{\text{T}}\bar{\text{N}}$ ,
$\bar{\text{N}}\text{ПАТОУ}$ , $\bar{\text{N}}\text{ПАTE}$ ,	$\bar{\text{N}}\text{ПАТОУ}$ , $\bar{\text{N}}\text{ПАTE}$ .

## The Tenses.

### The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, † *I am*, κ, or χ Copt. before λ, μ, ν, ογ, or ρ, *thou art*, m.: **ΤΕ** *thou art*, f.: **Ϛ**, *he is*; **ϙ**, *she is*; **ΤΕΝ**, C. **ΤΕΝ**, **ΤΝ**, S. *we are*; **ΤΕΤΕΝ**, C. **ΤΕΤΕΝ**, or **ΤΕΤΝ**, S. *ye are*; **ϙΕ**, *they are*. Thus, † **ϙωογν ἡπεκροσσεχ**, *I know thy tribulation*, Rev. II, 9. **ϙο ἡνοεικ**, *is an adulterer*, Luke XVI, 18. Sah. **ϙΕ ϙ ἡμαγ** *that he is there*. John XII, 9. Sah.

### The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, **ΕΙ**, *I am*; **ΕΚ**, *thou art*, m. **ΕΡΕ**, *thou art*, f.; **Εϙ** or **ΕΡΕ**, *he is*; **Εϙ** or **ΕΡΕ**, *she is*; **ΕΝ**, Copt. **ΕΝ** or **Ν**, Sah. *we are*; **ΕΤΕΤΕΝ**, **ΕΤΕΤΝ**, *ye are*; **Εγ**, **ογ** or **ΕΡΕ**, *they are*.

29. The second person f. is **ΕΡΕ**, (Bash. **ΕΛΕ**;) but before vowels it is written **Ερ**, and occasionally, **ΕΡΑ**, as **ΕΡΕΙΡΕ**, *thou doest*; S. Ming. 258. **ΕΡΟΓΕΩ**, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written **ῑ** **ῑΛΟΒΕ**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **ΕΛϙοογν**, *thou knowest*, Zoeg. 151. **ΕΡΕ** the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as **ΕΡΕ πογρητ μοκρ**, *their heart was afflicted*, Matt. XXVI, 22. **ἔρε ογνιω† γαρ ἡροσσεχ ωωπι**, *for great tribulation shall be*. Matt. XXIV, 21.

30. The Prefix **ΕΡΕ** appears to be almost indefinite as to time.

31. The third person plural is ΕΥ, but after τ it is written ΟΥ, as ΦΗΕΤ ΟΥΜΟΥΤ̄ ΕΡΟQ, *when they call*. Matt. XXVII, 22.

È is the sign of the participle present as ΕCΩ È ΑΝΟΚ ΟΥCΖΙΜΙ ΗCΑΜΑΡΙΤΗΣ, *to drink, I being (οὔσα) a woman of Samaria*, John IV, 9. Ε ΑΝΟΝ ΖΕΝΡΩΜΕ ΝΕΡΩΜΑΙΟC, Ε ΜΝ̄ ΝΟΒΕ ΕΡΟΝ, *we being men Romans, not being a fault in us*. Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, ΑΝΟΚ ΔΕ ΕΙ ΖΝ̄ ΤΕΤ̄ΝΗΗΤΕ, *but I am among you*, Luke XXII, 27. Sah. ΕΚ ΖΙ ΤΕΖΙΗ ΝΗΜΑQ, *thou art in the way with him*. Matt. V, 25. Sah. ΕQ ΖΝ̄ ΤΠΕ, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ΑQΝΑΥ ΕΟΥΡΩΜΙ ΕQΖΕΜCΙ, *he saw a man sitting*, Matt. IX, 9. ΝΥΒ ΔΕ ΝΑΥΤ̄ΖΟ ΕΡΟQ ΠΕ ΕΥΧΩΜ̄ΜΟC, *and the devils besought him saying*, Matt. VIII, 31.

### Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, ΝΑΙ. *I was*; ΝΑΚ, *thou wast*, m. ΝΑΡΕ, *thou wast*, f. ΝΑQ or ΝΑΡΕ, *he was*; ΝΑC or ΝΑΡΕ, *she was*. Plur. ΝΑΝ, *we were*; ΝΑΡΕΤΕΝ, *ye were*; ΝΑΥ or ΝΑΡΕ, *they were*. The Sahidic is ΝΕΙ, ΝΕΚ, ΝΕΡΕ, ΝΕQ or ΝΕΡΕ, ΝΕC or ΝΕΡΕ. Plur. ΝΕΝ, ΝΕΤΕΤ̄Ν, ΝΕΥ or ΝΕΡΕ. Sometimes the Sahidic is written without the Ε, as, ΝQ, ΝC̄, ΝN̄, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΞ ΝΑΓΓΙΣΩ ΠΕ, *and taught*, John VII, 14. ΝΕΓΩΟΠ ΠΕ ΝΒΙ ΠΛΟΓΟΣ, *the word was*, John I, 1. Sah. ΝΑΓΓΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΑ, *and the Passover was near*, John XI, 55. ΔΕ ΝΕΓΑΖΕΡΑΤΓ ΠΕ ΝΒΟΛ, *but he stood without*, John XVII, 16 Sah.

ΝΑΡΕ or ΝΕΡΕ Sah. is generally separated from the verb, and usually occurs before the nominative preceding it, as ΝΑΡΕ ΝΙΜΑΘΗΤΗΣ ΘΟΥΗΤ, *the disciples were assembled*, John XX, 19. S. ΝΕΡΕ ΠΕΓΝΟΒ ΔΕ ΝΩΗΡΕ ΖΝ ΤΩΩΕ, *and his greater son was in the field*, Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally ΝΑΛΕ.

#### The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are ΑΙ, *I*; ΑΚ, *thou*, m. ΑΡΕ or ΑΡ, *thou*, f. ΑΓ or Α, *he*; ΑΣ or Α, *she*; Plur. ΑΝ, *we*; ΑΡΕΤΕΝ, ΑΤΕΤΝ, Sahidic, *ye*; ΑΥ or Α, *they*.

37. When Α occurs in composition it is usually found before the nominative to the verb, as ΠΗΕ Α ΠΙΠΝΑ ΟΛΓ, *the spirit took Jesus*, Matt. IV, 1. Α ΙΕ ΧΟΟΣ ΝΑΓ, *Jesus said to him*. Sah. Mark XIV, 72. Α ΠΙΟΥΔΑΙ ΤΩΟΥΝ, *the Jews rose*, Acts XVIII, 12. Sah. ΝΗΕΤ Α ΝΙΠΡΟΦΗΤΗΣ ΣΟΤΟΥ, *those things which the Prophets said*, Acts XXVI, 22.

38. Although Α is used instead of the Prefixes ΑΓ, ΑΣ and ΑΥ, yet it occurs also with them; as, Α ΤΑΩΕΡΕ ΑΣΩΝΤ ΕΦΜΟΥ, *my daughter hath approached to death*,



Mark. V, 23. ἃ ΠΕΑΤΑΝΑC ΑΦΘΕΝΑC ΕΪΘΟΥΝ ΕΠΕΖΗΤ  
 ΝΙΟΥΔΑC, *Satan entered into the heart of Judas.* Luke  
 XXII, 3. ΣΕ Α ΖΗΛΙΑC ΟΥΩ ΑΓΕΙ, *that Elias hath now*  
*come.* Matt. XVII, 12. Sah.

### The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ΕΤ  
 Copt. and ΠΤ Sah. being added to the first perfect, in  
 all the persons, except that the 2 pers. fem. is ΠΤΑΡ,  
 instead of ΠΤΑΡΕ.

40. The ΠΤΑ, is found in the same position in com-  
 position as the ἃ in the first perfect, thus; ΠΤ Α ΙϚ  
 ΔΕ ΧΟΟC ΕΤΒΕ, *but Jesus spoke concerning,* John XI, 13.  
 Sah. ΕΝΕΜΙ ΣΕ ΠΧϚ ΕΤΑQTΩΝQ ΕΒΟΛΒΕΝ ΝΗΕΤΜΩΟΥΤ,  
*we know that Christ hath risen from the dead.* Rom. VI, 9.

41. The Prefixes are often found after the particle  
 ΣΕ, *that*, and sometimes after ΕΝΕ, *if*; and ΑΛΛΑ, *but*.  
 But the ΠΤ must not be confounded with ΝΤ, *who, which*.

### The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the  
 auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as  
 ΝΕ ΑΙ ΠΕ, *I*; ΝΕ ΑΚ ΠΕ, *thou, m.*; ΝΕ ΑΡΕ ΠΕ, *thou, f.*;  
 ΝΕ ΑQ ΟΡ Α ΠΕ, *he*; ΝΕ ΑC ΟΡ Α ΠΕ, *she*; Plur. ΝΕ ΑΝ  
 ΠΕ, *we*; ΝΕ ΑΡΕΤΕΝ ΟΡ ΑΤΕΤΝ, ΠΕ, *ye*. S. ΝΕ ΑΥ ΟΡ Α  
 ΠΕ, *they*; as, ΝΕ ΑΦΕΡΖΗΤC ΗΡΙΚΙ ΠΕ, *had begun to de-*  
*cline,* Luke IX, 12. ΝΙΟΥΔΑΙ ΝΕ ΑΥΕΙ ΠΕ ΘΑ ΜΑΡΘΑ,  
*the Jews had come to Martha,* John XI, 19 Sah. ΝΕ ΑΥ-  
 ΝΑΥ ΓΑΡ ΕΡΟQ ΤΗΡΟQ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, ἸΗΣΟΥ ΔΕ ΑΥΤὸν ΕΒΟΛ, *Jesus had gone out*, John V, 13. ΤΑΙ ΔΕ ΝΕ ΑΣΟΥΑΖΕ ΝΕΑ ΠΑΥΛΟΣ, *and this had followed Paul*. Acts XVI, 17. Sah.

### The Present Tense Indefinite.

43. This Tense is formed by adding Ω. and sometimes ΕΩ in the Sahidic to the Perfect Tense, as ΩΑΙ, *I*; ΩΑΚ, *thou, m.*; ΩΑΡΕ or ΩΑΡ, *thou, f.* ΩΑΛΕ, B. ΩΑΥ or ΩΑΡΕ, ΩΑΛΕ, B. *he*; ΩΑC or ΩΑΡΕ, ΩΑΛΕ, B. *she*; Plur. ΩΑΝ, *we*; ΩΑΡΕΤΕΝ, ΩΑΤΕΤΕΝ, S. *ye*; ΩΑΥ or ΩΑΡΕ, ΩΑΛΕ, Bash. *they*.

This Tense sometimes expresses the present, and sometimes the perfect.

### The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding ΝΕ to it, as ΟΥΟZ ΝΕ ΩΑΥC-ΟΝΖΥ ΠΕ, *and they had bound him, or he was bound*. Luke VIII, 29. ΝΕ ΩΑΥΟΥΩΜ ΠΕ ΝΕΜ ΝΙΕΘΜΟC, *he did eat with the gentiles*. Galat. II, 12.

### The 1st Future Tense.

45. The Prefixes to the first Future are ΝΑ or ΝΕ Bash. with the Prefixes of the first Present Tense, as, †ΝΑ, *I*; Κ or ΧΝΑ, *thou, m.*; ΤΕΝΑ, *thou, f.*; ΞΝΑ. *he*; CΝΑ, *she*; Plur. ΤΕΝΝΑ. ΤΕΝΑ, Sah. *we*; ΤΕΤΕΝΝΑ, ΤΕΤΕΝΝΑ, Sah. *ye*; CΕΝΑ, *they*; thus: ΕCΕ ΠΙΛΦΟΥ Ε†ΝΑCΟΥ. *to drink the cup which I shall drink?* Matt. XX, 22.

ΤΕΤΝΑΣΜΟΟC ΖΩΤΤΗΥΤῚ, *ye also shall sit.* Matt. XIX, 28. Sahidic.

### The 2nd Future Tense.

46. The characteristics of the second Future are **NA** or **NE** Bash. united with the Prefixes of the second Present Tense, **ΕΙΝΑ**. *I*: **ΕΚΝΑ**. *thou, m.*; **ΕΡΕΝΑ**, *thou, f.*; **ΕΩΝΑ** or **ΕΡΕΝΑ**. *he*; **ΕΩΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ἸΝΝΑ**. Sah. *we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤῚΝΝΑ**, **ΕΤΕΤῚΝΑ**, Sah. *ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΩΝΑΜΟΟΩΕ ΝΤΟΤΩ ΝΡΑΤΩ**, *he will go on foot.* Acts XX, 13. Sah. **ΣΕΚΑC ΖΩΤΤΗΥΤῚ ΕΤΕΤΝΑΠΙCΤΕΥΕ**, *that ye might believe.* John XIX, 35. Sah. **ΟΥΟZ ΠΩΛΟΛ ΕΤ ΟΥΝΑΕΡΒΩΚ**, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, **ΕΡΝΑ**. These Prefixes do not always express the Future, for instance they express the present participle, **ΠΕΤΡΟC ΜῚ ΙΩΑΝΝΗC ΕΥΝΑΒΩΚ ΕΞΟΥΝ Ε ΠΕΡΠΕ**, *Peter and John entering into the Temple,* Acts III, 3. Sah. and with **ΖΙΝΑ** they express the Subjunctive Mood.

The Coptic has sometimes **ΑΙΝΑ**, **ΑΚΝΑ**, **ΑΡΕΝΑ** etc. as, **ΖΑΡΑ ΑΩΝΑΞΕΜ ΖΛΙ ΖΙΩΤC**, *if he might find any thing upon it,* Mark XI, 13.

### The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are **ΕΙΕ**, *I*; **ΕΚΕ**, *thou, m.*; **ΕΡΕ**, *thou, f.*; **ΕΩΕ** or **ΕΡΕ**, *he*; **ΕΩΕ** or **ΕΡΕ**, *she*; Plur. **ΕΝΕ**, *we*; **ΕΡΕΤΕΝΕ**, **ΕΤΕΤῚΝΕ**, Sah. *ye*; **ΕΥΕ**, **ΕΡΕ**, *they*; thus:

ΕΣΕΜΙCΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥ† ΕΠΕΩΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΙΡΩΜΙ ΧΑ ΠΕΩΙΩΤ ΝΕΜ ΤΕΩΜΑΥ ΝΕΩΩ ΟΥΟΖ ΕΩΕ-ΤΟΜΩ ΕΤΕΩΕΩΙΜΙ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ΤΕΧΑΡΙC ΕCΕΩΩΠΕ ΝΗΜΑΝ, *grace be with us,* 2. John 5. Sah. ΧΕΚΑC ΕΡΕ ΟΥΡΩΜΙ ΝΟΥΩΤ ΜΟΥ, *that one man should die,* John XI, 50.

#### The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, ΠCΑΖ ΤΑΟΥΑΖ† ΝΕΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΖ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ ΝΗΦ†, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΝΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΟΟΠ ΑΝ ΖΑ ΠΝΟΜΟC. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ. ΤΩΖΗ ΤΑΡΟΥΟΥΩΝ ΝΗΤΗ, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

#### The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and ΝΑ the characteristic of the future, as, ΝΑΙΝΑ, ΝΕΙΝΑ, *I;* ΝΑΚΝΑ, ΝΕΚΝΑ, Sah. *thou, m.;* ΝΑΡΕΝΑ, ΝΕΡΕΝΑ, Sah. *thou, f.;* etc. often with ΠΕ, ΟΥΟΖ ΘΑΙ ΝΑC-ΝΑΜΟΥ ΠΕ, *and she was about to die,* Luke VIII, 42. ΝΑΡΕ ΠΙΧΟΙ ΓΑΡ ΝΑΖΙΟΥ† ΝΠΕΩΔΟΥΙΝ ΕΜΜΑΥ, *for*

*the ship was to cast out her burden there.* Acts XXI, 3. **ΝΑΡΕΤΕΝΝΑΤΗΙΤΟΥ ΝΗΙ ΠΕ**, *ye would have given them to me.* Galat. IV, 15. **ΝΕΥΝΑΜΙΩΕ ΠΕ ΝΒΙ ΝΑΖΥΠΕΡΗΤΤΗΣ**, *my servants would fight,* John XVIII, 36. Sah.

### The Subjunctive Mood.

51. The Prefixes to this Mood are **ΝΤΑ**, *I*; **ΝΤΕΚ**, **ΝΓ**. Sah. *thou, m.*; **ΝΤΕ**, *thou, f.*; **ΝΤΕQ**, **ΝΤΕ**, **ΝQ**. **ΝΕQ**, **ΝΤΕ**. Sah. *he*; **ΝΤΕC**, **ΝΤΕ**, **ΝC**, **ΝΤΕ**. Sah. *she*; Plur. **ΝΤΕΝ**, **ΝΤΝ**, Sah. *we*; **ΝΤΕΤΕΝ**, **ΝΤΕΤΝ**. Sah. *ye*; **ΝΤΟΥ**, **ΝΤΕ**, **ΝCΕ**, **ΝΤΕ**, Sah. *they*.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, **ΝΕΥCΩΤΜ ΝΝ ΕΤΕCΜΗ ΝCΕΝΟΙ ΑΝ**, *they heard a voice, but they understood not,* Sah. Acts IX, 7. **CΕΝΑΠΑΡΑΔΙΔΟΥ ΝΜΟQ Ε ΤΟΟΤΟΥ ΝΝ-ΡΩΜΕ ΝCΕΜΟΟΥΤQ**, *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also **ΕΤΡΕQΑΛΕ ΝQΖΜΟΟC ΖΙΤΟΥΩΤQ**, *that he would ascend and sit with him.* Sah. Acts VIII, 31. **ΕΘΡΟΥΩΕ ΕΒΟΥΝ**, *that they went in,* Acts XIV, 1. **ΖΜ ΠΤΕΥCΩΤΜ ΕΡΟQ ΑΥΩ ΝCΕΝΑΥ ΝΜΑΕΙΝ ΕΝΕQΕΙΡΕ ΝΜΩΟΥ**, *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. **ΖΜ ΠΤΡΑΩ**, *when I cry.* Ps. IV, 3. Sah.

After the Particles **ΖΙΝΑ**, **ΩΑΝ**, **ΖΩCΤΕ**, **ΞΕ**, **ΞΕΚΑC**, **ΜΗΠΟΤΕ** etc., it is the Subjunctive; as, **ΖΙΝΑ ΝΤΕΤΕΝ ΕΜΙ**, *that ye may know.* Matt. IX, 6.

### The Optative Mood.

52. This Mood has **μαρ** added to the Prefixes of the second Present Tense, as, **μαρι**, *I*; **μαρεκ**, *thou, m.*; **μαρε**, *thou, f.*; **μαρεq**, **μαρε**, *he*; **μαρεc**, **μαρε**, *she*; Plur. **μαρεν**, **μαρῆ**, *Sah. we*; **μαρετεν**, **μαρετῆ**, *Sah. ye*; **μαρογ**, **μαρε**, *they*: thus, **μαρε παι ἄφοτ cent**, *this cup pass from me*. Matt. XXVI, 39. **μαρεqναζημεq μαρεqτογχοq**, *let him deliver him, let him save him*, Psalm XXII, 8. The Bashmuric has **μαλεq**, **μαλεν**, etc.

### The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, **cωτεμ**, *hear thou, hear ye*; **cmoy**, *praise thou, praise ye*; or it takes **α**, **αρι**, or **μα** before the root, as, **ἄναγ ογοz ἄρεz ἐρωτεν**, *see, and keep you*, Luke XII, 15. **νηετωωνι ἀριφαῶρι ἐρωoy**, *heel the sick*, Matt. X, 8. **αριμῆτρε zα παπεθooγ**, *bear witness of the evil*, John XVIII, 23. *Sah.* **ἀριφμεγῖ ἰφρη† ἐταqcaxi νενιωτεν**, *remember, as he spoke with you*, Luke XXIV, 6. **φαι δε ἀριῆμι**, *and know this*, Luke XII, 39. **ἄxoc**, *Copt.* **axic**, *Sah.* **say, say ye**; **ἄμογ**, *come*; **ἄλι**, *take*, from **ελ**: **αλοκ**, *Zoeg.* p. 520. **αλωτῆ**, *suffer ye her*, John XII, 7. *Sah.* from **λο**. **ἄμι**, *bring*, from **εν** etc.

### The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has **ἐ** or **ἰ** prefixed, as, **εγκω†ἰῆca caxi νημαq**, *seeking to speak*

*with him*, Luke XII, 46. thus, *αἰταογοῦ ἐς μοῦ ἐρωτεν*, *he sent him to bless you*, Acts III, 26. *ογορ λι ἐπεσχητ ἐναρζμογ*, *and I have come down to deliver them*, Acts VII, 34. *αφερζητε ἡζιογι ἐβολ*, *he began to cast out*, Luke XIX, 45. *ογορ ἡπε ζλι ψαμεσμο ἡερογῶ*, *and no one could answer*, Matt. XXII, 46. *αγω αλαρχει νωλασε*, *and began to speak*, Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as *ε πκοστ*, *πρὸς τὸ ἐνταφιάσαι με*, *to my burial*, Sah. Matt. XXVI, 12. *πκογωνῃ*, *τὸ ἐπίστασθαί σε*, Sap. 793.

ε is also used to express the Infinitive with the verbs *ορε*, *τρε*, Sah. as, *ἀρετενερετέν ερογχα ογρωμι νωτεν ἐβολ νρεφζωτεν*, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. *ετρεγζαρεζ ερογ*, *to keep him, or that they should keep etc.*, Acts XII, 4. *ερεκλιτογ*, *to do them*, *σοι ποιῆσαι*, Acts XXII, 10. *ετρεγῥῥ νωγμετανεα ἡ-πῆλ*, *to give repentance to Israel*, Sah. Acts V, 31. *νανογς ναν ετρενδω ἡπι μα*, *ὅδε εἶναι*, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. *ερε νιεθνοσ σωτεν ἐπικασι*, *ἀκοῦσαι τὰ ἔθνη*, *the gentiles to hear the word, or should hear the word*, Acts XV, 7.

We may here remark that *σιν* the sign of action and *ορε* are thus construed, *ἐπσιντογςωτεν ἡσων*, *πρὸς τὸ πείθεσθαι αὐτοὺς*, Copt. *ετρεγςωτῃ ναν*, *to obey us, or that they may obey us*, James III, 3. *ἡεν πσιντογτασθο*, *ἐν τῷ ὑποστρέφειν αὐτοὺς*, *in their returning*, Luke II, 43.



### The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, **ΛΗΤΩΒΖ ΕΓΧΩΜΜΟC**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ΝΤΟΥΛΑΦΕ ΕΓΧΩΜΜΟC**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΓΜΟΟΩΦΕ ΛΓΩ ΕΓΧΙΡΟΘC ΕΓCΜΟΥ ΕΠΝΟΥΤΕ**, *walking and leaping, praising God*, Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, **ΝΘΩΟΥ ΔΕ ΕΤΑΥCΩΤΕΜ ΑΥΤΩΟΥ ΝΦΤ**, *εί δὲ ἀκρόσαντες, ἐδόξαζον τὸν κύριον*, *and they hearing, or (when they heard) glorified God*, Acts XXI, 20. **ΕΤΑΥΡΑΙ ΔΕ ΝΝΕΡΒΑΛ ΕΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟΖ ΝΗΕΘΝΑCΩΤΕΜ ΕΥΕΩΝ**, *οἱ ἀκούσαντες* *shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *perituran*, John VI, 27.

Participles are also formed by prefixing **Ε** to the signs of the Perfect Tense, as, **ΕΛΑΥΖΟΝΖΕΝ**, *παραγγέλων*, Matt. X, 5. **ΕΛΥΤΖΑΠ**, *χοίναντες*, Acts XIII, 27. **ΕΛΤΕΤΕΝΕΡΖΗΤC ΙCΧΕΝ ΙΛΗΜ**, *ἀρχάμενοι*, *beginning from Jerusalem*, Luke XXIV, 47.

### The Potential Mood.

56. The Letter **Ω**, (**ΕΩ** Sahitic.) is often met with between the Prefixes and verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes, but is most frequently united with those of the



Future Tenses, thus: **ΝΑΥCΘΝΙ XE ΛΡΗΟΥ CΕΝΑΩΝΟ-  
ΖΕΜ ἸΠΙCΘΙ ΕΜΑΥ**, *they took counsel whether they could  
save the vessel there*, Acts XXVII, 39. **ΤΕΓΓΕΝΕΑ ΝΙΜ  
ΠΕΤΝΑΕΩΤΑΥΟC**, *who can declare his generation*, Acts  
VIII, 33. Sah. **ḲΝΑΕΩΟΥCΑἰ ḲΖΗΤϩ**, *δεῖ σωθῆναι*, *by  
which we can be saved*, Acts IV, 12. Sah. **ΕΥCΩἸΜΟC  
ΝΑϩ XE ΝΙΜ ΕΘΝΑΩΝΟΖΕΜ**, *saying to him, who can be  
saved?* Mark X, 26.

### Of the Prefix **ΩΟΥ**.

57. M. Quatremère says that **ωΟΥ**, when placed be-  
fore verbs serves to indicate that a thing ought to be  
done, — that it merits to be done; as **“ΑΥΤΟΥΤΩΝ ΤΕΓ-  
CΙC ΕΒΟΛ ἸΩΟΥCΟΛΠC**, *Il étendit sa main, qui eût mérité  
d'être coupée.*” In composition it appears to express di-  
gnus, as, **ΖΩC ΖΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑἸΩΩΠΙ**,  
*how worthy to be loved (lovely) are thy tabernacles*, Psalm  
LXXXIII, 1. **ΔΑΥΙΔ ΠΙΟΥΡΟ ΠΙΩΟΥΤΑΙΟϩ**, *David the king,  
very worthy to be honoured*. Prec. Copt. MS. p. 277, 284 etc.  
**ΖΩB ḲΩΟΥḲΩΠΗΡΕ ḲΜΟϩ**, *things worthy to be admired*,  
Zoeg. 619. Sahidic.

### The Negative Prefixes.

#### The Negative Prefix **Ν**.

58. The negative Prefixes to verbs are **ΑΝ**, **ἸΝ**, with  
**ΑΝ**, **Ν**, **Μ**, **ἸΠΕ**, **ἸΠΑΤΕ**, **ΤἸ**, **ΩΤΕΜ**, which are thus used.



The Perfect Tense Negative.

Singular.

Coptic.

NETAI AN, *I.*

NETAK AN, *thou, m.*

NETAPE AN, *thou, f.*

NETAQ AN, *he.*

NETAC AN, *she.*

Plural.

NETAN AN, *we.*

NETAPETEN AN, *ye.*

NETAY AN, NETA AN, *they.*

The 1st Future Tense Negative.

Singular.

Coptic.

Sahidic.

Bashmuric.

NETNA AN,

NETNA, NEINA AN, NETNE EN, *I.*

NETXNA AN,

NETNA AN, *thou, m.*

NETENA AN,

NETENA AN, *thou, f.*

NETQNA AN,

NETQNA AN, NETQNA EN, *he.*

NETCNA AN, } NARENA AN,

NETCNA AN, *she.*

Plural.

NETENNA AN,

NETENNA AN, *we.*

NETETENNA AN,

NETETENNA AN, *ye.*

NETCENA AN,

NETCENA AN, *they.*

The 2<sup>nd</sup> Future Tense Negative.

## Singular.

Coptic.	Sahidic.
̀̀NNA,	̀̀NNA, <i>I.</i>
̀̀NNEK,	̀̀NNEK, <i>thou, m.</i>
̀̀NNE,	̀̀NNE, <i>thou, f.</i>
̀̀NNEQ, } ̀̀NNEC, }	̀̀NNEQ, } <i>he.</i> ̀̀NNEC, } <i>he and she.</i> <i>she.</i>
̀̀NNE,	

## Plural.

̀̀NNEN,	̀̀NNEN, <i>we.</i>
̀̀NNETEN,	̀̀NNETN̄, <i>ye.</i>
̀̀NNOY,	̀̀NNEY, <i>they.</i>

The 1<sup>st</sup> Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ̀̀N̄T̄CWOȲN ̀̀N̄PIPŌM̄ AN, *I know not the man*, Mat. XXVI, 72. AȲW N̄T̄N̄EIP̄E AN N̄T̄ME, *and we do not the truth*, 1 John I, 8. Sah. N̄Q̄COOȲN AN, *knoweth not*, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuric often add E to the Prefixes, as EN̄Q̄D̄IAKP̄INE AN N̄PC̄OMA, *not discerning the body*. 1 Cor. IX, 29. Sah. EN̄N̄AȲ AN EB̄OL E P̄PH, *not seeing the sun*, Acts XII, 11. Sah. EN̄T̄EMP̄WH EN, *I am not worthy*, 1 Cor. XV, 9. Bash. EN̄CEAP̄ICKE EN N̄Φ̄T̄, *they please not God*. 1 Thes. II, 15. Bashmuric.

### The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, *ναρογῑνοϋ αν̄ ἡπιοϋαι πιοϋαι ἡμον*, *he is not far from each one of us*, Acts XVII, 27. *νεκδωϋτ ραρ αν̄ ε̄ξο̄ ἡρωμε*, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. *ἡπετε νεγκρινε ἡμοϋ αν̄*, *who condemneth not himself*, Rom. XIV, 22. Sah.

### The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. *νεταῖ ραρ αν̄ ἔθαζεμ̄ νιομη*, *I came not to call the just*, Mark II, 17. *οϋ ραρ̄ πωρηῑ ἡφρωμῑ νεταϋῑ αν̄*, *for the son of man hath not come*, Mark X, 45.

### The 1st Future Tense Negative.

62. The following are specimens of the first Future Tense negative, *ἡρηαχᾱ ἔηνοϋ αν̄*, *he will not leave you*, 1 Cor. X, 13. *ερε̄ ἡρωμε̄ ναωνε̄ αν̄ ε̄ οεικ̄ ἡματε̄*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ναρε̄ †μετοϋρο̄ ἡτε̄ φ†̄ ναῖ αν̄*, *the kingdom of God will not come*. Luke XVII, 20. *ἡσεναβολϋ̄ ἔβολ αν̄*, *which shall not be thrown down*. Mat. XXIV, 2.

### The 2nd Future Tense Negative.

63. This future occurs without the *αν̄*, as *παναῑ δε̄ ἡναολϋ̄ ἔβολ̄ ζαροϋ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *οϋαῑ ἔβολ̄ ἡζητοϋ̄ ἡνεϋλοϋλεϋ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ἡμετεν̄ φοε̄ ἔμεϋτ̄ νιβακῑ ἡτε̄ πῑ̄τῑ̄*, *ye shall not have gone over*

*the cities of Israel*, Mat. X, 23. When these Prefixes follow the Particles  $\Sigma\epsilon$ ,  $\Sigma\epsilon\kappa\alpha\varsigma$ ,  $\zeta\omicron\pi\omega\varsigma$ , &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written  $\epsilon\mathfrak{N}$  instead of  $\mathfrak{N}$ .

### The Negative Prefix M.

64. The following form of this Prefix is only found in the Sahidic and Bashmuric Dialects. viz.

#### The Present Tense.

##### Singular.

Sahidic.

$\mathfrak{M}\epsilon\mathfrak{I}$ , *I*.

$\mathfrak{M}\epsilon\kappa$ , *thou, m.*

$\mathfrak{M}\epsilon\rho\epsilon$ , *thou, f.*

$\mathfrak{M}\epsilon\varsigma$ ,  $\left\{ \begin{array}{l} \text{he.} \\ \mathfrak{M}\epsilon\rho\epsilon, \text{ he and she.} \\ \mathfrak{M}\epsilon\varsigma, \text{ she.} \end{array} \right.$

##### Plural.

$\mathfrak{M}\epsilon\Upsilon$ ,  $\mathfrak{M}\epsilon\rho\epsilon$ , *they.*

#### The Imperfect Tense.

$\mathfrak{N}\epsilon\mathfrak{M}\epsilon\varsigma$ , *he.*

#### The Perfect Tense.

$\mathfrak{M}\alpha\kappa$ , *thou, m.*

$\mathfrak{M}\alpha\varsigma$ , *he.*

$\epsilon$  is found prefixed to this form as the sign of the Participle, as  $\epsilon\mathfrak{M}\epsilon\varsigma$ ,  $\epsilon\mathfrak{M}\epsilon\kappa$ ,  $\epsilon\mathfrak{M}\epsilon\Upsilon$ , &c.

The Negative Prefix ἸΠΕ.

The Present Tense.

Singular.

Coptic.

ἸΠΑΙ, *I.*

ἸΠΑΚ, *thou, m.*

ἸΠΑΡΕ, *thou, f.*

ἸΠΑϞ, } ἸΠΑΡΕ, *he.*  
ἸΠΑΣ, } *he and she.*  
          } *she.*

Plural.

Coptic.

ἸΠΑΝ, *we.*

ἸΠΑΤΕΤΕΝ, *ye.*

ἸΠΑΥ, ἸΠΑΡΕ, *they.*

The Perfect Tense.

Singular.

Coptic.

Sahidic.

Bashmuric.

ἸΠΙ, ἸΠΕΙ, ἸΠΙ, *I.*

ἸΠΕΚ, ἸΠΕΚ, ΕΜΠΕΚ, *thou, m.*

ἸΠΕ, ἸΠΕ, *thou, f.*

ἸΠΕϞ, ἸΠΕϞ, { ἸΠΕ, *he.* ΕΜΠΕϞ, *he.*

ἸΠΕΣ, ἸΠΕΣ, { and *she.* ΕΜΠΕΣ, *she.*

Plural.

ἸΠΕΝ, ἸΠΝ, ἸΠΕΝ, *we.*

ἸΠΕΤΕΝ, ἸΠΕΤΝ, *ye.*

ἸΠΟΥ, ἸΠΟΥ, ἸΠΕ, ΕΜΠΟΥ, *they.*

ε before the π is a sign of the Participle.

## The Subjunctive.

## The Imperfect and Perfect Tenses.

## Singular.

Coptic.

ΕΤΕΜΠ, *I.*ΕΤΕΜΠЕК, *thou, m.*ΕΤΕΜΠΕ, *thou, f.*

ΕΤΕΜΠΕϞ,	}	ΕΤΕΜΠΕ,	<i>he.</i>
ΕΤΕΜΠΕС,			<i>he and she.</i>
			<i>she.</i>

## Plural.

ΕΤΕΜΠΕΝ, *we.*ΕΤΕΜΠΕΤΕΝ, *ye.*ΕΤΕΜΠΟΥ, *they.*

These Prefixes in Coptic correspond with ΠΤΕΡΙΤῤ in Sahidic.

## The Negative Prefix ΜΠΑΤΕ.

## The Indicative and Subjunctive.

## Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ΜΠΑ†, *I.*

ΜΠΑΤЕК,

ΜΠΑТК, *thou, m.*

ΜΠΑТЕ,

ΜΠΑТЕ, *thou, f.*

ΜΠΑΤΕϞ,	}	ΜΠΑТЕ.
ΜΠΑТЕС,		

ΜΠΑТϞ,	}	ΜΠΑТЕ,	<i>he.</i>
ΜΠΑТС,			<i>he &amp; she.</i>
			<i>she.</i>



Plural.

Coptic.	Sahidic.
ἸΠΑΤΕΝ,	ἸΠΑΤḢ, <i>we.</i>
ἸΠΑΤΕΤΕΝ,	ἸΠΑΤΕΤḢ, <i>ye.</i>
ἸΠΑΤΟΥ, ἸΠΑΤΕ,	ἸΠΑΤΟΥ, ἸΠΑΤΕ, <i>they.</i>

The Imperfect and Pluperfect Tenses.

Singular.

Coptic.	Sahidic.
ΝΕ ἸΠΑ† ΠΕ,	ΝΕ ἸΠΑ† ΠΕ, <i>I.</i>
ΝΕ ἸΠΑΤΕΚ ΠΕ,	ΝΕ ἸΠΑΤḢ ΠΕ, <i>thou, m.</i>
ΝΕ ἸΠΑΤΕ ΠΕ,	ΝΕ ἸΠΑΤΕ ΠΕ, <i>thou, f.</i>
ΝΕ ἸΠΑΤΕϞ ΠΕ,	ΝΕ ἸΠΑΤϞ ΠΕ, <i>he.</i>
ΝΕ ἸΠΑΤΕC ΠΕ,	ΝΕ ἸΠΑΤḘ ΠΕ, <i>she.</i>

&c. &c.

The Negative Prefixes ϞΤΕΜ Copt. and ΤḢ Sah.

Singular.

Coptic.	Sahidic.
ἸΤΑϞΤΕΜ,	ἸΤΑΤḢ, <i>I.</i>
ἸΤΕΚϞΤΕΜ,	ἸΤḢ, <i>thou, m.</i>
ἸΤΕϞΤΕΜ,	ἸΤΕΤḢ, <i>thou, f.</i>
ἸΤΕϞϞΤΕΜ, {	ἸΤḢ, { <i>he.</i>
ἸΤΕCϞΤΕΜ, { ἸΤΕϞΤΕΜ,	ἸΤΕΤḢ, { <i>he &amp; she.</i>
	ἸΤḘ, { <i>she.</i>

Plural.

ἸΤΕΝϞΤΕΜ,	ἸΤḢΤḢ, <i>we.</i>
ἸΤΕΤΕΝϞΤΕΜ,	ἸΤΕΤḢΤḢ, <i>ye.</i>
ἸΤΟΥϞΤΕΜ, ἸCΕϞΤΕΜ,	ἸCΕΤḢ, <i>they.</i>

## The Subjunctive.

## The Imperfect and Pluperfect Tenses.

## Singular.

Sahidic.

ḢṬṚḤṬṢṢ, *I.*ḢṬṚḤṬṢṢ, *thou, m.*ḢṬṚḤṬṢṢ, *thou, f.*ḢṬṚḤṬṢṢ, *he.*ḢṬṚḤṬṢṢ, *she.*

## Plural.

ḢṬṚḤṬṢṢ, *they.*

## Conditional.

## Singular.

Coptic.

Sahidic.

Bashmuric.

ΑΙΩΤΕΜ,

ḤṬṢṢ,

*I.*

ΑΚΩΤΕΜ,

ḤṬṢṢ,

*thou, m.*

ΑΡΕΩΤΕΜ,

ḤṬṢṢ,

*thou, f.*

ΑΡΩΤΕΜ,

ḤṬṢṢ,

*he.*

ΑΣΩΤΕΜ,

{ ḤṬṢṢ,

{ ḤṬṢṢ,

{ ḤṬṢṢ,

{ ḤṬṢṢ,

{ ḤṬṢṢ,

{ ḤṬṢṢ,

*he & she.**she.*

## Plural.

ΑΝΩΤΕΜ,

ḤṬṢṢ,

*we.*

ΑΡΕΤΕΝΩΤΕΜ,

ḤṬṢṢ,

*ye.*

ΑΥΩΤΕΜ,

ḤṬṢṢ,

*they.*

Another particle with this Prefix in the Sahidic is  
 ΩΑΝ, *if*, as ΕΙΩΑΝṬṢṢ, ΕΚΩΑΝṬṢṢ, etc.

**The Imperative.**

Coptic.	Sahidic.	Bashmurić.
ἰπερ,	ἰπῤῥ,	ἰπελ,
ἰπενῶρε,	ἰπῤῥτρε,	ἰπελτρε.

These take the Pronoun Suffixes, as ἰπενῶρι, for which see the auxiliary verb ῶρε, Coptic. τρε, Sahidic which are below.

**The Infinitive.**

Coptic.	Sahidic.	Bashmurić.
ἔωτεμ,	ετῤῥ,	εωτῤῥ,
and	and	
ἔωτεμῶρε,	ετῤῥτρε,	
ἔωτεμῶρε,	ετῤῥετρε.	

These like the above take the Pronoun Suffixes to the verb ῶρε, Coptic and τρε, Sahidic.

**The Auxiliary verb ῶρε, τρε, Sah. to be, to do.**

**Singular.**

Coptic.	Sahidic.	Bashmurić.
ῶρι,	тра,	<i>I.</i>
ῶрек,	тρεк,	<i>thou, m.</i>
ῶре,	тре,	<i>thou, f.</i>
ῶреϥ, {	треϥ, {	<i>he.</i>
ῶрес, } ῶре,	трес, } тре,	<i>he and she.</i>
		<i>she.</i>

**Plural.**

ῶρεν,	трен,	<i>we.</i>
ῶρεтетен, ῶρεтен,	трететῤῥ, третῤῥ,	<i>ye.</i>
ῶроϥ, ῶре,	треϥ, тре,	троϥ, <i>they.</i>

65. The Auxiliary is thus used  $\text{NH DE ETAGH\text{E}RI-}$   
 $\text{XONT}$ , and have made me angry, or have provoked me.  
 Num. XV, 23.  $\text{AQ\text{E}PO NMOC EXFE NWIK}$ , causeth her to  
 commit adultery. Matt. XIX, 9.  $\text{AGTPE PXOI ACAL}$ , they  
 made the vessel that it should be lightened, or they light-  
 ened the vessel. Acts XXVII, 38. Sahidic.  $\text{THATP\text{E}TET\text{N}-}$   
 $\text{P\text{P}MEEY\text{E} PN\text{E}QZBH\text{Y}\text{E}$ , I will cause that you remember  
 his works, I will remind you of his works, 1 John 10.  
 Sah.  $\text{M\text{N}\text{N}\text{CA} TPABOK}$ , after my departure. Acts XX, 29.  
 Sahidic.  $\text{P\text{C}\text{C} FH\text{E}T\text{E}PO NNAL}$ , the Lord who doeth these  
 things, Acts XV, 17.  $\text{EP\text{O}YNA\text{Y} EP\text{OY} N\text{X}\text{E} NI\text{P}\text{O}\text{M}\text{I}$ ,  
 that men may see them, Matt. XXIII, 5.  $\text{EP\text{E}TEN\text{OY}$   
 $\text{ETAI EPIC\text{T}OL\text{H}}$ , that ye read this epistle, 1 Thes. V, 26.

66.  $\text{EP\text{E}}$  and  $\text{TP\text{E}}$  are signs of the Subjunctive with  
 $\text{E}$ , or some sign of the Subjunctive before them, as  
 $\text{EP\text{E}KAITOY}$ , that thou mayest do them, or to do them.  
 Acts XXII, 10.  $\text{EP\text{E}Q\text{O}\text{W}\text{O}\text{P}\text{I} NI\text{O}\text{T} NOY\text{M}\text{H}\text{OY} NE\text{O}-$   
 $\text{NOC}$ , that he might be the father of many nations, Rom.  
 IV, 18.  $\text{EP\text{O}Y\text{C}\text{A}\text{X}\text{I} NAZPAK}$ , that they might speak be-  
 fore thee, Acts XXIII, 30.  $\text{ZAPC ON ET\text{P}\text{A}\text{N}\text{A}\text{Y} ETKEZ-$   
 $\text{P}\text{O}\text{M}\text{H}$ , it is necessary also that I should see Rome. Acts  
 XIX, 21. Sah.  $\text{NANOY\text{C} NAN ET\text{P}\text{E}\text{N}\text{O}\text{W} NI\text{P}\text{AI} MA}$ , it is  
 good for us that we should remain here, or to remain here.  
 Mark IX, 5. Sah.  $\text{EP\text{E} NI\text{E}\text{NOC} C\text{O}\text{T}\text{E}\text{M} EPIC\text{A}\text{X}\text{I}$ , that  
 the gentiles should hear the word, Acts XV, 7.  $\text{ET\text{N}\text{P}\text{E}Q-$   
 $\text{BOK EZOYN}$ , that he would not go in, Acts XIX, 31. Sah.  
 $\text{N\text{N}\text{N}\text{CA} TP\text{E} PE\text{O}\text{T}\text{O}\text{P}\text{T}\text{P} LO}$ , after the tumult ceased, Acts  
 XX, 1. Sah.  $\text{ET\text{P}\text{E}\text{Y}ZAP\text{E}Z EP\text{O}\text{Q}$ , to keep him, or that  
 they should keep him. Acts XII, 4. Sah.

It will be seen that **ερε** and **ετρε** with the suffixes express also the infinitive.

We may also observe that these auxiliaries, taking the Pronoun suffixes, often lose their distinctive signification, which is absorbed by the following verb.

**The Auxiliary Verb ερ, ῑ, Sah. ελ, Bash. to be, to do.**

67. When the verb **ερ, ῑ** or **ελ**, is joined to a noun, it is a verb, as **ογωνι**, *light*; **ερωγωνι**, *to enlighten* or *to make light*; **μερε**, *a witness*; **ερμερε**, *to bear witness*.

**ερ** is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγερσπαζεσε ἱμοσ**, *they saluted him*, Mark IX, 15. **εγερσελπις επεσραν**, *they shall hope in his name*, Mat. XII, 21. — But **ῑ** in Sah. is very seldom prefixed to words derived from the Greek.

**†**, *to give*, is also an auxiliary, and is joined to **ωσ**, Copt. **εωσ**. Sah. **εασ**. Bash. *glory*. **†ωσ**, **†εωσ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοοτ**, Sahidic. **ταατ**, Bash., *the hand*, **†τοτ**, **†τοοτ**, *to give the hand, to help*. **ἱκαρ**, *sorrow, grief*, **†ἱκαρ**, *to give sorrow, to afflict*.

#### Of Irregular and defective Verbs.

68. Of the verb **πε**, *to be*, which is generally accompanied with a personal Pronoun, as **ανок πε**, *I am*. Psalm XLIX, 7. **ἡτοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἡσοκ πε**, *he is*, John XIII, 26. **ανон πε**, *we are*, 1. John III, 1. Sah. **ἡτωτῑ πε**, *ye are*, Matt. V, 14. Sahidic.

ΖΑΝΚΟΥΣΙ ΠΕ, *few are*, Mat. XXII, 14. ΝΑΙ ΠΕ, *these are*, John XX, 18. ΤΕ is construed with feminine nouns in the same way, as ΤΑCΑΡΖ ΤΕ, John VI, 55.

### The Present Tense.

#### Singular.

Masc.	Fem.
ΠΕ, <i>I am</i> , m.	ΤΕ, <i>I am</i> , f.
ΠΕ, <i>thou art</i> , f.	ΤΕ, <i>thou art</i> , f.
ΠΕ, <i>he or it is</i> .	ΤΕ, <i>she or it is</i> .

#### Plural.

ΝΕ,	} <i>are</i> .
ΠΕ,	
ΤΕ,	

### The Imperfect Tense.

#### Sing. and Plural.

ΝΕ ΠΕ, <i>was or were</i> , m.
ΝΕ ΤΕ, <i>was or were</i> , f.
ΝΕΥ, <i>were</i> .

The Irregular Verb ΞΕ, ΧΟ, ΧΩ, or ΧΟΟ, Sah. ΞΑ, Bash. to say.

### The Present Tense.

#### Singular.

##### Coptic.

†ΧΩ ÆΜΟC,	} <i>I say</i> .
†ΧΟC,	
ΚΧΩ ÆΜΟC,	<i>thou sayest</i> , m.
ΕϞΧΩ ÆΜΟC,	} ΕΡΕΧΩ ÆΜΟC, <i>he or she says</i> .
ΧΩ ÆΜΟC,	
ΕCΧΩ ÆΜΟC,	<i>she says</i> .

Singular.

Sahidic.

†XOOC, *I say.*

EKXΩ, *thou sayest, m.*

XΩ MOC, } *he says.*  
 QXΩ MOC, } *he or she says.*

ECXΩ MOC, *she says.*

Plural.

Coptic and Sahidic.

TENXΩ MOC, *we say.*

TETENXΩ & TETN̄XΩ MOC, *ye say.*

EYXΩ MOC, } *they say.*  
 CEXΩ MOC, }

The Imperfect Tense.

Singular.

Coptic.

NAIXΩ MOC,

NAQXΩ MOC,

Sahidic.

NEIXΩ MOC, *I did say.*

NEQXΩ MOC, *he did say.*

Plural.

NAYXΩ MOC,

NEYXΩ MOC, *they did say.*

The Perfect Tense.

Singular.

Coptic.

AIXΩTOY,

AKXOC,

AQXOC,

Sahidic.

PEXAI, *I have said.*

AIXOTOY, } *thou, m.*  
 AKXOC, }

AQXE, *he.*

AQXOC, } *AQXAC, he.*

ACXOC,

AQXOC, } *AXOOC, he or she.*

ACXOOC, *he and she.*

## P l u r a l.

Coptic.

Sahidic.

ΑΡΕΤΕΝΣΩ ἡΜΟΣ, *ye.*ΠΕΧΩΟΥ ἡΜΟΣ, *they.*ΑΥΣΟΥΟΟ, *they.*

ΑΥΣΟΣ,

## The Future Tense.

## S i n g u l a r.

Coptic.

Sahidic.

ΕΚΕΪΣΟΣ,

ΕΚΕΣΟΥΟΟ, *thou shalt, etc.*

ΕΦΝΑΣΟΣ,

ΦΝΑΣΟΥΟΟ, } *he.*  
ΕΦΝΑΣΟΥΟΥ,

## P l u r a l.

ΤΕΝΝΑΣΕ, *we.*ΤΕΝΑΣΟΣ, *we.*ΕΥΕΪΣΩΟΥ, *they.*ΕΦΝΑΣΟΥΟΥ, *they.*

## The Imperative Mood.

Coptic.

Sahidic.

ΑΣΟΣ,

ΑΣΙC, *say.*

## The Infinitive.

Coptic.

Sahidic.

ΑΣΟΥ,

ΑΣΙC, *to say.*

## The Perfect Tense.

## S i n g u l a r.

Coptic.

Sahidic.

Bashmuric.

ΠΕΧΗΙ,

ΠΕΧΑΙ, ΠΕΧΗΙ,

*I said.*

ΠΕΧΑΚ,

ΠΕΧΑΚ,

*thou, m.*ΠΕΧΑΦ, } ΠΕΧΕ,  
ΠΕΧΑΣ, }ΠΕΧΑΦ, } ΠΕΧΕ,  
ΠΕΧΑΣ, } *he and she.*ΠΕΧΕΦ, *he.*ΠΕΧΕC, *she.*



Plural.

Coptic.	Sahidic.	Bashmurić.
ΠΕΣΑΝ,		<i>we.</i>
ΠΕΣΩΤΕΝ,		<i>ye.</i>
ΠΕΣΑΥ, ΠΕΣΕ, ΠΕΣΑΥ, ΠΕΣΕ,		ΠΕΣΕΥ, <i>they.</i>

69. ΟΥΟΝ, and ΟΥΝ, Sah. ΟΥΑΝ, Bash. are used for the verb *to have* or *to be*, and ΜΜΟΝ, ΜΝ†, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΜΑΥ, which is very often added.

Singular.

Coptic.	Sahidic.
ΟΥΟΝΤΗ, ΟΥΟΝ†,	ΟΥΝΤΑΙ, ΟΥΝ†, <i>I.</i>
ΟΥΟΝΤΑΚ, ΟΥΟΝΤΕΚ,	ΟΥΝΤΑΚ, ΟΥΝΤΚ, <i>thou, m.</i>
ΟΥΟΝΤΕ,	ΟΥΝΤΕ, <i>thou, f.</i>
ΟΥΟΝΤΑϞ, ΟΥΟΝΤΕϞ,	ΟΥΝΤΑϞ, ΟΥΝΤϞ, <i>he.</i>
ΟΥΟΝΤΑΣ, ΟΥΑΝΤΕC,	ΟΥΝΤΑΣ, ΟΥΝΤΕ, <i>she.</i>

Plural.

ΟΥΟΝΤΑΝ, ΟΥΟΝΤΕΝ,	ΟΥΝΤΑΝ, <i>we.</i>
ΟΥΟΝΤΕΤΕΝ, ΟΥΟΝΤΩΤΕΝ,	ΟΥΝΤΕΤΝ, ΟΥΝΤΗΤΝ, <i>ye.</i>
ΟΥΟΝΤΟΥ, ΟΥΟΝΤΩΟΥ,	ΟΥΝΤΑΥ, ΟΥΝΤΕΥ, <i>they.</i>

Singular.

Bashmurić.
ΟΥΑΝΤΗ, <i>I.</i>
ΟΥΑΝΤΗϞ, ΟΥΑΝΤΕϞ, <i>he.</i>
ΟΥΑΝΤΗC, <i>she.</i>

Plural.

ΟΥΑΝΤΗΝ, <i>we.</i>
ΟΥΑΝΤΗΟΥ, <i>they.</i>

The Participle is formed by adding **Ε**, as **ΕΟΥΟΝΤΕΚ**, *thou having*. The above are also written **ΟΥΟΝΝΗΤΗ**, **ΟΥΟΝΝΤΑΚ**, **ΟΥΟΝΝΤΑϚ**, etc.

The Negative *not to have*, is thus expressed, and generally with **ΜΜΑϚ**.

### The Present Tense.

#### Singular.

Coptic.	Sahidic.	Bashmuric.
ΜΙΜΟΝΤΗΙ, ΜΙΜΟΝΤ†,	ΜΙΜΝ†, ΜΝ†,	ΜΕΝΤΗΙ, <i>I.</i>
ΜΙΜΟΝΤΕΚ,	ΜΙΜΝΤΚ̄, ΜΝΤΚ̄,	<i>thou, m.</i>
ΜΙΜΟΝΤΕ,	ΜΝΤΕ,	<i>thou, f.</i>
ΜΙΜΟΝΤΕϚ, ΜΙΜΟΝΤΑϚ,	ΜΙΜΝΤΑϚ, ΜΝΤϚ̄,	ΜΕΝΤΗΙϚ, <i>he.</i>
ΜΙΜΟΝΤΕC, ΜΙΜΟΝΤΑC,	ΜΙΜΝΤΑC, ΜΝΤC̄,	<i>she,</i>

#### Plural.

ΜΙΜΟΝΤΕΝ, ΜΙΜΟΝΤΑΝ,	ΜΝΤΑΝ,	ΜΕΝΤΗΝ, <i>we.</i>
ΜΙΜΟΝΤΕΤΕΝ, ΜΙΜΟΝΤΩΤΕΝ,	ΜΝΤΗΤΝ̄,	<i>ye.</i>
ΜΙΜΟΝΤΟΥ, ΜΙΜΟΝΤΩΟΥ,	ΜΝΤΑϚ, ΜΝΤΟΥ,	ΜΕΝΤΕϚ, <i>they.</i>

### The Imperfect Tense.

Coptic.	Sahidic.
ΝΕ ΜΙΜΟΝΤΕϚ ΠΕ, <i>he.</i>	ΝΕ ΜΝΤΚ̄, <i>thou, m.</i>
ΝΕ ΜΙΜΟΝΤΟΥ ΠΕ, <i>they.</i>	ΝΕ ΜΝΤϚ̄, <i>he.</i>
	ΝΕ ΜΝΤC̄, <i>she.</i>

These are sometimes written **ΜΙΜΟΝ Ν†** or **ΝΤΗΙ**, **ΜΙΜΟΝΝΤΑΝ**, **ΜΙΜΟΝΝΤΩΤΕΝ**, etc.

Of Verbs Passive.

70. To what has been said of verbs Passive under Chap. V, we may add the following.

Verbs active are made passive by changing the vowels of the root, as **κω**, *to put*, **κη**, *to be put*, Sah. **μογρ**, *to bind*, **μηρ**, *to be bound*, **αλζ**, *to write*, **χηζ**, *to be written*, Sah. **τωζ**, *to mix*, **τηζ**, *to be mixed*, Sah. **ωωq**, *to lay waste*, **ωηq**, *to be laid waste*, Sah.

Verbs active ending in **ο** and in the passive in **ηογτ**, Copt. and in **ηγ** in Sah. as **ταλο**, *to put on*, **ταληογτ**, Copt. **ταληγ**, Sah. *to be put on*, etc.

71. The Participles are formed by adding **ετ**, as **εττακηογτ**, from **τακο**, and **εττακτηογτ**, from **τακτο**; and sometimes by suffixing **τ** also to the end as **ετ-εζογορτ**, from **εζογρ**, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

Coptic.	Sahidic.
<b>ι</b> or <b>τ</b> ,	<b>ι</b> or <b>τ</b> , <i>me</i> .
<b>κ</b> ,	<b>κ</b> or <b>Γ</b> , <i>thee, m.</i>
<b>†</b> , <b>ι</b> ,	<b>τε</b> or <b>ε</b> , <i>thee, f.</i>
<b>q</b> ,	<b>q</b> , <i>him</i> .
<b>с</b> ,	<b>с</b> , <i>her</i> .

Plural.

<b>η</b> , <b>тен</b> ,	<b>η</b> , <b>тн̄</b> , <i>us</i> .
<b>тен</b> ,	<b>тн̄</b> , <i>you</i> .
<b>ογ</b> ,	<b>ογ</b> , <i>them</i> .

## The first Person singular.

72. The *ι* is suffixed to verbs ending in *ο*, as *ΜΑ-ΤΟΥΧΟΙ*, *deliver me*, Ps. CXXXIX, 1. *ΖΑ ΦΗΕΤΑQΤΑΟΥΟΙ*, *to him that sent me*, John VII, 33. The *τ* is suffixed to other verbs as, *ΟΥΟZ ΤΕΤΕΝΝΑΞΕΜΤ ΑΝ*, *and ye shall not find me*, John VII, 36. *ΕΚΕΝΑΖΜΕΤ*, *thou shalt save me*, Ps. XLII, 1.

## The second Person singular.

73. *ΠΕΞΕ ΙΗC ΝΑQ ΤΩΝΚ*, *Jesus said unto him rise*, John V, 8. *ΠΚΑΑΚ ΕΒΟΛ*, *to release thee*, John XIX, 10. Sah. *ΤΩΟΥΝΓ ΠΕΤΡΕ*, *rise Peter*, Acts X, 13. Sah. *ΕQ-ΧΩΜΜΟC ΞΕ ΤΩΟΥΝΓ*, *saying arise*, Acts X, 26. Sahidic. *ΟΥΟZ CΕΝΑQΙ† ΕΒΟΛ*, Copt. *ΑQΩ CΕΝΑQΙΤΕ ΕΒΟΛ*, Sah. *and shall carry thee out*, f. Acts V, 9. *ΠΕΚΝΑΖ† ΠΕΤΑQΝΑΖΜΙ*, *thy faith hath saved thee*, f. Mat. IX, 22. *†ΑΛΟΥ ΤΩΟΥΝΙ*, *maid arise*, f. Luke VIII, 54.

## The first Person plural.

74. *ΑΛΛΑ ΝΑΖΜΕΝ ΕΒΟΛΖΑ ΠΙΠΕΤΖΩΟΥ*, *but deliver us from evil*, Mat. VI, 13. *QΝΑΤΑΜΟΝ ΕΖΩΒΝΙΜ*, *he will show us all things*, John IV, 25. Sah. *ΑΚΦΑCΤΕΝ ΙΦΡΗ† ΙΠΙΖΑΤ*, *thou hast tried us as silver*, Psalm LXVI, 10. *ΕΩΞΕ Α ΠΝΟΥΤΕ ΜΕΝΡΕΤΩ*, *if God hath loved us*, 1. John IV, 11. Sahidic.

The second Person plural.

75. ΕΓΕΤΑΜΩΤΕΝ, *he shall make known unto you*, John XVI, 13. ΑΓΜΕΡΙΤῆ, *hath loved us*, Rom VIII. 37. Sahidic.

The third Person plural.

76. ΑΓΤΑΜΩΟΥ ἘΝΕΦΧΙΣ, *he showed them his hands*, John XX, 20. ἘΪΘΘΒΟΥ, Copt. ΕΖΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΣΕΚΑΣ ΕΓΕΧΙΤΟΥ ΕΥΜΗΡ, *that he might lead them bound*, Acts IX, 21. Sah.

Of Adverbs.

77. A few adverbs are formed from nouns by prefixing the letter Ε to them, with the article, as ΕΖΟΟΥ, *a day*, Sah. ΕΠΖΟΟΥ, *daily*, ἘΦΛΗΟΥ, *in vain*.

But most often adverbs are formed thus ΪΕΝ ΟΥ-  
CΩΟΥΤΕΝ, ὀρθῶς, *rightly*, Luke XX, 21. ΪΕΝ ΟΥΜΕΘΜΗ, *truly*, Luke XX, 21.

The other adverbs will be easily discovered in the course of reading.

Of the Conjunction ΣΕ.

78. The conjunction ΣΕ frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΖ ΑΓΗΝΑΥ ἘΠΟΥ-  
ῶΙΝΙ ΣΕ ΝΑΝΕQ, *and he saw the light that it was good*. Gen. I, 4. ΣΕ ΘΩΟΥ ΤΕ †ΜΕΤΟΥΡΟ ἸΤΕ ἸΗΦΝΟΥΓΙ, *for theirs is the kingdom of heaven*, Mt. V, 3.

It is often united with prepositions, as ΕΘΒΕ ΧΕ, ΕΒΗΛ ΧΕ, ΕΦΜΑ ΧΕ, etc.

### Of Prepositions.

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as ΕΒΟΥΝ Ε, ΕΒΟΥΝ Ε, Sah. *in*; ΕΒΡΗΙ ΕΞΕΝ, *above*; ΕΒΟΛΒΕΝ, ΕΒΟΛ ΖΠ, Sah. *out of*; ΝΒΡΗΙ ΗΕΝ, *in*; СА ПЕЧТ, ΖΙ ПЕЧТ, and Ε ΠΕЧТ, *beneath, under*. The Preposition Ε is frequently found united with others: as ΕΒΟΥΝ Ε, *in, into*; ΕΖΡΗΙ Ε, *to, towards*; ΩΑ ΕΖΡΗΙ Ε, *to* etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as ΖΑΡΟ, *to*; ΖΑΡΟΙ, *to me*; from ΖΑ, *to* and ΡΟ, *the mouth*; ΕΖΡΑ. *to, before*; from Ε *to*, and ΖΡΑ, *the face*; etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as ΩΕ ΕΠΩΩΙ, *to ascend*; from ΩΕ, *to go*, and ΕΠΩΩΙ, *above*; ΙΕΠΕЧТ, *to descend*; from Ι *to go*, and ΕΠΕЧТ, *beneath*; ΩΕ ΕΒΟΥΝ, *to enter*; from ΩΕ, *to go*, and ΕΒΟΥΝ, *in*.

4) The preposition ΕΒΟΛ, very often occurs in connection with verbs; as ςΙΕΒΟΛ, *to bear, to carry out*; ΧΑ ΕΒΟΛ, *to remit*; ЦΩР ΕΒΟΛ, *to disperse*; ЪΩРП ΕΒΟΛ, *to reveal, &c.*

5) The Preposition ΕΒΟΛ is used with nouns in the same way, as ΩΗΛ ΕΒΟΛ, *a paralytic*; ΣΟΥΩΤ ΕΒΟΛ, *expectation*; ΣΩР ΕΒΟΛ, *a dispersion*; ΒΩΛ ΕΒΟΛ, *a dissolu-*

tion; &c. It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as **ΑΤΩΝΕ**, Copt. *without*, **ΑΤΩΝΟΥΙ**, *without me*, **ΑΤΩΝΟΥΚ**, *without thee*, m., **ΕΘΒΕ**, Copt., **ΕΤΒΕ**, Sah. *of or concerning*, **ΕΘΒΗΤ**, Copt. **ΕΤΒΗΗΤ**, Sah. *concerning me*; **ΕΘΒΗΤϣ**, Copt. **ΕΤΒΗΗΤϣ**, Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡΝ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me, &c.*

7) The following list of Prepositions is given, as they very frequently occur in Coptic, Sahidic and Bashmuric.

Coptic.	Sahidic.
<b>ΑΤΩΝΕ</b> , <i>without</i> .	<b>ΑΣΝ</b> , <i>without</i> .
<b>ΕΒΟΛ</b> , <i>from, out of</i> .	<b>ΕΒΟΛ</b> , <i>from, out of</i> .
<b>ΕΒΟΛΒΕΝ</b> , <i>from, out of</i> .	<b>ΕΒΟΛΖΜ</b> , { <i>from, out of</i> .
<b>ΕΒΟΛΟΥΤΕ</b> , <i>before</i> .	<b>ΕΒΟΛΖΝ</b> , {
<b>ΕΒΟΛΖΑ</b> , <i>from</i> .	<b>ΕΒΟΛΖΙΤΜ</b> , { <i>of, from</i> .
<b>ΕΒΟΛΖΙΤΕΝ</b> , <i>from, out of</i> .	<b>ΕΒΟΛΖΙΤΝ</b> , {
<b>ΕΒΟΛΖΙΤΟΤ</b> , <i>from</i> .	<b>ΕΒΟΛΖΙΤΟΟΤ</b> , <i>from</i> .
<b>ΕΒΟΛΖΙΩΤ</b> , <i>from</i> .	<b>ΕΒΟΛΖΙΣΜ</b> , { <i>of, from</i> .
<b>ΕΒΟΛΖΙΧΕΝ</b> , <i>of, from</i> .	<b>ΕΒΟΛΖΙΣΝ</b> , {
<b>ΕΜΗΡ</b> , <i>beyond, over</i> .	<b>ΕΥ</b> , <i>in, to</i> .
<b>ΕΠΕΧΗΤ</b> , <i>beneath, under</i> .	<b>ΕΖΟΥΝ</b> , <i>in, within</i> .
<b>ΕΣΚΕΝ</b> , <i>by, near</i> .	<b>ΕΖΡΑΪ</b> , <i>in, to</i> .
<b>ΕΥ</b> , <i>in, to</i> .	<b>ΕΖΡΑΪ ΕΣΜ</b> , <i>to</i> .
<b>ΕΒΟΥΝ</b> , <i>in, within</i> .	<b>ΕΖΡΑΪ ΖΜ</b> , <i>of, from</i> .





Coptic.

$\begin{array}{l} \text{ΒΑΣΕΝ,} \\ \text{ΒΑΣΩ,} \end{array} \left\{ \begin{array}{l} \text{before.} \end{array} \right.$

ΒΕΝ, *in.*

ΒΕΝΤ, *near to.*

ΖΛ, *to.*

ΖΙ, *upon, in.*

ΖΙΜΗΡ, *beyond.*

ΖΙΡΕΝ, *before.*

ΖΙΤΕΝ, *by, from.*

ΖΙΩΤ, *from, of.*

ΖΙΧΕΝ, *upon, in.*

ΖΙΧΩ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction ΟΥΟΖ, *and*, is frequently omitted in composition, as ΟΥΟΖ ΑΥΟΥΩΜ ΤΗΡΟΥ ΑΥCΙ, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. ΟΥΟΖ ΙC ΖΑΝΑΓΓΕΛΟC ΑΥΙ ΑΥΘΕΜΩΙ ΝΗΜΟC, *and behold angels came, (and) ministered to him,* Mat. IV, 11. Copt.

9) The Conjunction ΚΕ, *and, also*, is placed between the article and the noun; as ΝΤΕΝΖΙΟΥΙ ΝΠΟΥ ΚΕ ΝΑΖ-ΒΕC ΕΒΟΛ ΖΙΧΩΝ, *that we may cast away also their yoke from us.* Ps. II, 2. ΝΠΙ ΚΕ ΙΩΤ ΕΤΑCΤΑΟΥΟC, *the Father also, who hath sent him.*

Of Interjections.

81. The principal interjections in Egyptian are ΙC, or ΖΗΠΠΕ ΙC, Copt. ΖΗΗΤΕ ΙC, Sah. *behold!* ΟΥΟΙ, *alas!* *woe to;* and Ω, *oh!*

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## CHAP. VIII.

## Of the Formation of words.

82. In treating of the formation of Egyptian words it is by no means intended to enter upon the controversy, whether nouns or verbs were the original words in language, but to give a simple statement of what the Egyptian presents to us.

83. Primitive words were no doubt short, and generally of one syllable, as **PH**, *the sun*; **ΦΕ**, *heaven*; **ΧΩ**, *the head*; **ΗΡΕ**, *food*; &c.

84. Compound words are formed by uniting two or more words, as **ΓΤΕΦΑΤ**, *a quadruped*, from **ΓΤΕ**, *four* and **ΦΑΤ**, *a foot*; **ΟΥΩΜΗΖΗΤ**, *to repent*, from **ΟΥΩΜ**, *to consume*, and **ΖΗΤ**, *the heart*, &c. **ΜΑΪΝΟΥΤΕ**, *religious*, from **ΜΑΪ**, *loving*, **ΝΟΥΤΕ**, *God*, *Sah*.

Some words are composed of **ΜΑ**, *Copt., Sah. and Bash., a place*, and **Η**, the sign of the genitive, united with other words, as **ΜΑΗΜΟΝΙ**, *a pasture, a place to feed*; from **ΜΑ**, and **ΜΟΝΙ**, *to feed*, **ΜΑΗΦΩΤ**, *a refuge, a place to flee to*; from **ΜΑ**, and **ΦΩΤ**, *a flight*. **ΜΑΗΩΠΙ**, *a habitation*; from **ΜΑ**, and **ΩΠΙ**, *to dwell*. **ΜΑΗ†ΖΑΠ**, *a tribunal*; from **ΜΑ**, and **†**, *to give*, and **ΖΑΠ**, *judgment*.

Some words are composed of **ΜΕ** or **ΜΑΪ**, *loving*, united with other words, as **ΜΑΙΖΑΤ**, *covetous*; from **ΜΑΙ**, and **ΖΑΤ**, *silver*, **ΜΑΙΤΑΙΟ**, *ambitious*; from **ΜΑΙ**, and **ΤΑΙΟ**, *honour*.

**ΜΕΤ** or **ΜΕΘ**, Copt. and **ΜΝΤ**. Sah. are often prefixed to nouns and also to words derived from the Greek; as **ΜΕΤΟΥΡΟ**, *a kingdom*; from **ΜΕΤ** and **ΟΥΡΟ**, *a king*; **ΜΕΤΜΑΤΟΙ**, *an army*; from **ΜΕΤ** and **ΜΑΤΟΙ**, *a soldier*; **ΜΝΤΜΝΤΡΕ**, *a testimony*; from **ΜΝΤ** and **ΜΝΤΡΕ**, *a witness*; Sah. &c.

The word **ΡΕΜ**, Copt. and **ΡΦΙ**, Sah. **ΛΕΜ**. Bash. *a native, an inhabitant, or belonging to*, and the sign of the genitive prefixed to nouns; as **ΡΕΜΗΗ**, *a domestic*; from **ΡΕΜ** and **Η**, *a house*; **ΡΕΜΦΕ**, *heavenly*; from **ΡΕΜ** and **ΦΕ**, *heaven*; **ΡΕΜΧΗΜΙ**, *an Egyptian*; **ΡΕΜΤΑΡCOC**, *a native of Tarsus*.

**ΡΕQ**, Copt. and Sah. **ΛΕQ**, Bash. added to verbs form compound nouns, as **ΡΕQΝΑΥ**, *an inspector*, from **ΝΑΥ**, *to see*. **ΡΕQΩΦΩΕ**, Sah. *a minister*, from **ΩΦΩΕ**, *to minister*, **ΛΕQ†ΖΕΠ**, Bash. *a judge*; from **†ΖΑΠ**, *to judge*.

**CΑ**, Copt. and Sah. *an artificer*, is used in the formation of some words, as **CΑΝΘΗΧΙ**, *a maker or seller of purple*; from **ΘΗΧΙ**, *purple*. **CΑΝΩΙΚ**, *a baker*; from **ΩΙΚ**, *bread*. **CΑΦΖΟΜΝΤ**, Sah. *an artificer in brass*; from **ΖΟΜΝΤ**, *brass*.

**CΙΝ**. Copt. and Bash. **CΙΝ**, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the article; as **CΙΝΜΩΩ**, Copt. **CΙΝΜΟΩΕ**, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as **CΙΝΧΦΟ**, *possession*, from **ΧΦΟ**, *to possess*. **CΙΝCΟΒ†**, *a preparation*, from **CΟΒ†**, *to prepare*.

**ΩΟΥ**. Copt. and Sah. when prefixed to verbs “serves

to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness*; as **ΖΩC ΖΑΝΘΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ**, *How worthy to be loved are thy tabernacles*. Ps. LXXXIII, 1. from **ΜΕΝΡΙΤ**, *beloved*.

**ΖΑ**, Copt., Sah. and Bash. appears to express *a person, master or chief*; as **ΖΑΝΩΕ**, Sah. *a centurion, or chief of a hundred men*, from **ΩΕ**, *a hundred*. **ΖΑΜΩΕ**, Sah. *a carpenter, an artificer in wood*. &c.

**ΑΤ** or **ΑΘ**, Copt., Sah. and Bash. which is a negative prefix to nouns.

**ΛΑ**, Copt. *much, greatly*, as **ΛΑΧΑΛ**, *very shady*.

Some nouns are formed from verbs by adding a Letter at the end, as **CΖΟΥΟΡΤ**, *a curse*, from **CΖΟΥΟΡ**, *to curse*. **ΡΑΒΤ**, *a fuller*; from **ΡΑΒ**, *to wash*; **ΧΑΡΟQ**, *silence*; from **ΧΑΡΩ**, *to silence*.

## Part IV.

### Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuri Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word **الصعيد** or **صعيد**, *the Upper or Superior*; and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic; and Macrizy, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

The existence of three Dialects in Egypt has been so satisfactorily proved by Quatremère, Engelbreth and other writers, and so fully confirmed by the Bashmouric Fragments which have been discovered and published, that no more need be added to establish the fact. If however any doubt should remain on the mind of any one, the following quotation from a Manuscript work of Athanasius, a Prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it.\* “The Coptic Language,” says he, “is divided into three dialects, the Coptic dialect of Misr, the Bahirie, and the Bashmuric: these different dialects are derived from the same language.”

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the

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\* Coptic MS. Royal Library Paris, quoted by Quatremère.

Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

### The Coptic Dialect.

2. The Coptic,\*) or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the מִצְרַיִם Mizraim of the Scriptures. This Dialect is more free from Greek than the Sahidic.

Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

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\*) The word Coptic was evidently derived from the word **Ⲭⲩⲡⲧⲥ** as pronounced by the Egyptians.

Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

### The Sahidic Dialect.

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as **ΜΝḲΑ**, *after*, Sahidic. **ΜΕΝΕΝΑ**, Copt. **ΜΠΠΙΤΟ**, Sah. *before*, **ΜΠΠΕΜΤΟ**, Copt.

Fragments of nearly every part of the Old and New Testament exist in Sahidic, but only fragments of the New Testament have as yet been published, and fragments of some of the Lives of Saints and Martyrs.

### The Bashmouric Dialect.

4. The Bashmouric Dialect was spoken in Bashmour, a Province of the Delta, and agrees in some respects with the Coptic, and in others more nearly resembles the Sahidic.

The inhabitants of the Delta were described by ancient writers\* as wild beasts, leading a wandering life, and living by robbery and plunder, whom the Persians, Greeks and Romans could hardly subdue. This will account in a great measure for the Bashmouric being more rude than the Sahidic.

A few Fragments only of this Dialect exist, and have been published.

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\* Thucydid. l. I. c. 110. and Diod. Sicul. l. II. c. 77.



## P r a x i s.

Of the first Chapter of St. John's Gospel.

1. **ἮΝ ΤΑΡΧΗ ΝΕ ΠCΑΧΙ ΠΕ ΟΥΟZ ΠΙCΑΧΙ ΝΑQΧΗ  
ἮΑΤΕΝ Φ† ΟΥΟZ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙCΑΧΙ.**

*In the beginning was the Word, and the Word was with God, and God was the Word.*

**ἮΝ**, prepos. **ΤΑΡΧΗ**, noun f. with **τ** the defin. art. f. prefixed **ΝΕ....ΠΕ**, verb. irreg. imper. 3 pers. sing. **ΠCΑΧΙ**, noun m. with **π** the defin. art. m. prefixed. **ΟΥΟZ** conjunct. **ΝΑQΧΗ** verb indic. imper. 3. pers. sing. from **ΧΗ**. **ἮΑΤΕΝ**, prepos. **Φ†** noun sing. m. **ΟΥΝΟΥ†**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ἘΝΑQΧΗ ΙCΧΕΝ ΖΗ ἮΑΤΕΝ Φ†.**

*This was from the beginning with God.*

**ΦΑΙ**, pron. demonstr. sing. m. **ἘΝΑQΧΗ**, verb. imperf. (see above) with **Ἐ** pron. rel. **ΙCΧΕΝ**, prepos. **ΖΗ**, noun sing.

3. **ΖΩΒΝΙΒΕΝ ΑΥΩΠΙ ἘΒΟΛΖΙΤΟΤQ ΟΥΟZ ΑΤΘΝΟQ  
ἸΠΕ ΖΛΙ ΩΠΙ ἮΕΝ ΦΗΕΤ ΑQΩΠΙ.**

*All things were made by him, and without him was not anything made, among that which was made.*

**ΖΩΒΝΙΒΕΝ**, compound adjective. from **ΖΩΒ** and **ΝΙΒΕΝ..** **ΑΥΩΠΙ**, verb. perfect 3. pers. plur. from **ΩΠΙ**. **ἘΒΟΛΖΙΤΟΤQ**, prepos. with **q** the pron. suff. 3. pers. sing. **ΑΤΘΝΟQ**, prepos. with **q** pron. suff. **ἸΠΕ**, neg. pref. 3. pers. m. to verb. **ΩΠΙ**, **ΖΛΙ**, adjective. neut. **ΦΗΕΤ**, pron. demonstr. and relat. sing. **ΑQΩΠΙ**, verb. perf. 3. pers. sing. see above.



4. ΝΕ ΠΩΝΗ ΠΕ ΕΤΕ ΝΗΗΤΩ ΟΥΟΣ ΠΩΝΗ ΠΕ ΦΟΥ-  
ΩΙΝΙ ΝΗΙΡΩΜΙ ΠΕ.

*In Him was life, and the life was the light of men.*

ΠΩΝΗ, noun sing. with Π, the defin. artic. m. pref.  
ΕΤΕ, pron. relat. sing. ΝΗΗΤΩ, prep. with Ω suff. ΝΕ...  
ΠΕ, verb. irreg. imperf. 3. pers. sing. ΦΟΥΩΙΝΙ, noun  
sing. with Φ def. art. m. pref. ΝΗΙΡΩΜΙ, noun pl. with  
Ν sign of gen. and ΜΙ def. art. plur. m. prefixed.

5. ΟΥΟΣ ΠΙΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ ΉΕΝ ΠΙΧΑΚΙ ΟΥΟΣ  
ΝΗΠΕ ΠΙΧΑΚΙ ΨΤΑΖΟΩ.

*And the light shined in the darkness, and the dark-  
ness did not comprehend it.*

ΑΦΕΡΟΥΩΙΝΙ, verb. perf. 3. pers. sing. from ΟΥΩΙΝΙ  
with ΕΡ prefixed. ΠΙΧΑΚΙ, noun sing. with ΠΙ def. art.  
m. sing. pref. ΨΤΑΖΟΩ, verb perf. 3. pers. sing. with  
ΝΗΠΕ, (see above) and Ψ intensive prefixed, and Ω suff.  
from ΤΑΖΟ.

6. ΑΦΩΠΙ ΝΣΕ ΟΥΡΩΜΙ ΕΔΥΟΓΟΡΠΩ ΕΒΟΛΖΙΤΕΝ  
Φ† ΕΠΕΩΡΑΝ ΠΕ ΙΩΑΝΝΗΣ.

*There was a man who was sent by God, whose name  
was John.*

ΝΣΕ, a sign of the nominative. ΟΥΡΩΜΙ, noun sing.  
m. with ΟΥ indef. art. sing. prefixed. Ε, pron. relat. sing.  
ΑΥΟΓΟΡΠΩ, verb. perf. 3. pers. plur. for the pass. sing.  
(see pass. v.) and Ω 3. pers. sing. suff. ΕΒΟΛΖΙΤΕΝ, prep.  
ΕΠΕΩΡΑΝ, Ε rel. pron. ΠΕΩ, his m. ΡΑΝ, noun sing. m.  
ΠΕ, verb irreg. imperf.

7. ΦΑΙ ΑΩΙ ΕΥΜΕΤΜΕΘΡΕ ΖΙΝΑ ΝΤΕΦΕΡΜΕΘΡΕ ΉΑ  
ΠΙΟΥΩΙΝΙ ΖΙΝΑ ΝΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖ† ΕΒΟΛΖΙΤΟΤΩ.

*This (man) came for a witness, that he might witness to the light, that every one might believe through him.*

αὐτὸς, verb perf. 3. pers. sing. from ἰ. ΕΥΜΕΤΜΕΘΕΡΕ, noun sing. with ΕΥ for ΕΟΥ, Ε prepos. ΟΥ, indef. art. contract. into ΕΥ. ΖΙΝΑ, conjunct. ἢΤΕΡΕΡΜΕΘΕΡΕ, verb. subjunct. 3. pers. sing. from ΜΕΘΕΡΕ with ΕΡ prefixed. ἢΑ, prepos. ΟΥΟΝΝΙΒΕΝ, adj. ἢΤΕ ΝΑΖΤ, verb subjunct. 3. pers. sing.

8. ΝΕ ἢΘΟQ ΑΝ ΠΕ ΠΙΟΥΩΙΝΙ ΑΛΛΑ ΖΙΝΑ ἢΤΕΡΕΡΜΕΘΕΡΕ ἢΑ ΠΙΟΥΩΙΝΙ.

*He was not the light, but that he might witness to the light.*

ἢΘΟQ, pron. 3. pers. m. ΑΝ, adv. ΑΛΛΑ, conj.

9. ΝΑQΩΠ ἢΧΕ ΠΙΟΥΩΙΝΙ ἢΤΑΦΜΗΙ ΦΗΕΤ ΕΡΟΥΩΙΝΙ ΕΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟΥ ΕΠΙΚΟCΜΟC.

*He was the true light, which enlighteneth every man who cometh into the world.*

ΝΑQΩΠ, verb imperf. 3. pers. sing. from ΩΠ. ἢΤΑΦΜΗΙ, adjective. sing. with ἢ, prefixed forming the adjective. ΕΡΩΜΙ, noun sing. with Ε prep. ΝΙΒΕΝ, adj. ΕΘΝΗΟΥ, verb. pres. 3. pers. sing. with ΕΘ pron. relat. from ΝΗΟΥ. ΕΠΙΚΟCΜΟC, noun sing. with Ε prep. and ΠΙ, defin. art. prefixed.

10. ΝΑQΧΗ ἢΕΝ ΠΙΚΟCΜΟC ΠΕ ΟΥΟZ ΠΙΚΟCΜΟC ΑQΩΠΙ ΕΒΟΛΖΙΤΟΤQ ΟΥΟZ ἢΠΕ ΠΙΚΟCΜΟC CΟΥΩΝQ.

*He was in the world, and the world was made by Him, and the world knew Him not.*

ἢΠΕ...CΟΥΩΝQ, verb. with neg. and Q suffix.

11. **Αἰὶ ΖΑ ΝΕΤΕΝΟΥQ ΟΥΟZ ΝΕΤΕΝΟΥQ ἸΠΟΥ-  
 ΨΟΠQ ἔρωου.**

*He came to his own, and his own received him not to them.*

**ΖΑ**, prep. **ΝΕΤΕΝΟΥQ**, adj. plur. with **Q** suff. **ἸΠΟΥ-  
 ΨΟΠQ**, verb. neg. with **Q** suff. 3. pers. plur. **ἔρωου**, Dat.  
 pron. plur.

12. **ΝΗ ΔΕ ἔΤ ΑΥΨΟΠQ ἔρωου Αἰ† ΕΡΨΙΨΙ ΝΨΟΥ  
 ἔερ ΨΗΡΙ ἸΝΝΟΥ† ΝΗΘ ΝΑΖ† ἔΠΕQΡΑΝ.**

*But those who received him to them, he gave them  
 power to become sons of God, (to) those who believe in  
 his name.*

**ΝΗ**, pron. demon. plur **ΔΕ**, conj. **ἔΤ**, pron. rel. pl.  
**ΑΥΨΟΠQ**, verb. perf. 3. pers. pl. **Αἰ†**, verb. perf. 3. pers.  
 sing. from **†**. **ΕΡΨΙΨΙ**, noun sing. masc. **ΝΨΟΥ**, pron.  
 dat. **ἔερ**, verb. infin. with **ἔ** pref. the sign of the infin.  
**ΨΗΡΙ**, noun plur.

13. **ΝΗΕΤΕ ἔΒΟΛΒΕΝ CΝΟQ ΑΝ ΝΕ ΟΥΔΕ ἔΒΟΛΒΕΝ  
 ΦΟΥΨ ἸCΑΡΞ ΑΝ ΝΕ ΟΥΔΕ ἔΒΟΛΒΕΝ ΦΟΥΨ ἸΡΩΜΙ  
 ΑΝ ΝΕ ΑΛΛΑ ἔΤ ΑΥΜΑCΟΥ ἔΒΟΛΒΕΝ Φ†.**

*Those who were not of blood, neither of the will of  
 flesh, nor of the will of man, but who were born of God.*

**CΝΟQ**, noun sing. m. **ΑΝ**, adv. negat. **ΟΥΔΕ**, conj.  
**ἸCΑΡΞ**, noun sing. m. with **Ἰ** sign of gen. **ΑΥΜΑCΟΥ**,  
 verb perf. 3. pers. plur. with **ΟΥ**, plur. suff. from **ΜΑC**.

14. **ΟΥΟZ ΠΙCΑΧΙ ΑἰΕΡ ΟΥCΑΡΞ ΟΥΟZ ΑἰΨΩΠΙ  
 ἸΒΡΗΙ ἸΒΗΤΕΝ ΟΥΟZ ΑΝΝΑΥ ἔΠΕQΨΟΥ ἸΦΡΗ† ἸΠΨΟΥ  
 ἸΟΥΨΗΡΙ ἸΜΑΥΑΤQ ἸΤΟΤQ ἸΠΕQΙΩΤ ΕἰΜΕZ ἸΖΜΟΤ  
 ΝΕΜ ΜΕΘΜΗ.**

*And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.*

ΛΓΕΡ, verb perf. 3. pers. sing. from ΕΡ. ΝΗΡΗΙ ΝΗΗΤΕΝ, 2 prepos. the last ΕΝ suff. ΑΝΝΑΥ, verb perf. 1. pers. plur. from ΝΑΥ. ΕΠΕΡΩΟΥ, noun sing. m. with Ε sign of acc. and ΠΕΡ, pref. ΝΗΡΗΙ, adv. ΝΟΥΩΗΡΙ, noun m. sing. with Ν sign of gen. and ΟΥ indef. art. prefixed. ΝΜΑΥΑΤΥ, adj. sing. ΝΤΟΥΤΥ, pron. partic. gen. from ΤΟΥΤ, see pronouns. ΝΠΕΡΙΩΤ, noun sing. with Ν sign of gen. and ΠΕΡ prefixed. ΕΡΜΕΣ, verb present or part. 3. pers. sing. ΝΣΜΟΥΤ, noun sing. m. with Ν sign of gen. ΝΕΜ, conj. ΜΕΘΗΗΙ, noun sing. f.

15. ΙΩΑΝΝΗΣ ΕΓΕΡΜΕΘΕΡΕ ΕΘΗΤΥ ΟΥΟΣ ΕΦΩΩ  
ΕΒΟΛ ΕΡΧΩΜΜΟΣ, ΧΕ ΦΛΙ ΠΕ ΦΗΕΤ ΑΙΧΟΥ ΧΕ ΦΗΕΘ  
ΗΝΟΥ ΜΕΝΕΝΩΙ ΑΓΕΡΩΟΡΠ ΕΡΟΙ ΧΕ ΝΕ ΟΥΩΟΡΠ ΕΡΟΙ  
ΡΩ ΠΕ.

*John witnesseth concerning him, and crieth out, saying, that this is he of whom I spake, he who cometh after me hath been before me, for he was before me.*

ΕΘΗΤΥ, prepos. with Υ suff. ΕΦΩΩ ΕΒΟΛ, verb pres. 3. pers. sing. with ΕΒΟΛ, prepos. joined. ΕΡΧΩΜΜΟΣ, particip. from ΧΩ, and ΜΜΟΣ particle postfixed. ΧΕ, conjunct. but often expletive. ΑΙΧΟΥ, verb perfect. 1. pers. sing. with Υ suffixed. ΜΕΝΕΝΩΙ, prepos. with 1. pers. sing. suffixed. ΑΓΕΡΩΟΡΠ, verb perf. 3. pers. sing. from ΕΡ and ΩΟΡΠ, ΕΡΟΙ, particle used for pronoun. 1. pers. sing. ΡΟ, *he, the same.*

16. **ΣΕ ΛΗΘΟΝ ΤΗΡΕΝ ΑΝΘΙ ΕΒΟΛΒΕΝ ΠΕΡΙΜΟΣ ΝΕΜ ΟΥΖΜΟΤ ΝΤΩΦΕΒΙΩ ΝΟΥΖΜΟΤ.**

*Because we all have received out of his fulness, and grace for grace.*

**ΛΗΘΟΝ**, pron. plur. 1. pers. **ΤΗΡΕΝ**, adjct. with **ΕΝ**, 1. pers. plur. suffixed. **ΑΝΘΙ**, verb perf. 1. pers. plur. from **ΘΙ**. **ΠΕΡΙΜΟΣ**, noun sing. m. with **ΠΕΡΙ** prefixed. **ΟΥΖΜΟΤ**, noun sing. with **ΟΥ** indefin. artic. prefixed. **ΝΤΩΦΕΒΙΩ**, prepos.: from **ΩΦΕΒΙΩ**, with **Τ** the art. f. and **Ν** prefixed.

17. **ΣΕ ΠΙΝΟΜΟΣ ΑΥΤΗΙΩ ΕΒΟΛΖΙΤΕΝ ΜΩΥΧΗΣ ΠΙΖΜΟΤ ΔΕ ΝΕΜ ΤΜΕΘΜΗΙ ΑΥΩΩΠΙ ΕΒΟΛΖΙΤΕΝ ΙΗC ΠΧC.**

*For the law was given by Moses, but the grace and the truth were by Jesus Christ.*

**ΠΙΝΟΜΟΣ**, noun sing. with **ΠΙ** defin. art. m. **ΑΥΤΗΙΩ**, verb perf. 3. pers. plur. with **Ω** suff. **ΤΜΕΘΜΗΙ**, noun sing. with **Τ**, defin. art. f.

18. **ΦΤ ΜΠΕ ΖΛΙ ΝΑΥ ΕΡΟΩ ΕΝΕΖ ΠΙΜΟΝΟΓΕΝΗΣ ΝΝΟΥΤ ΦΗΕΤ ΧΗ ΒΕΝ ΚΕΝΩ ΜΠΕΡΙΩΤ ΝΘΟΩ ΠΕΤ ΑΩΑΧΙ.**

*Not any one hath ever seen God; the only begotten of God, he who is in the bosom of his Father, he hath declared him.*

**ΜΠΕ..ΝΑΥ**, verb 3. pers. sing. negat. prefixed. **ΕΝΕΖ**, adv. **ΚΕΝΩ**, noun sing. with **Ω** suffixed. **ΝΘΟΩ**, pron. 3. pers. sing. **ΠΕΤ**, pron. relat. **ΑΩΑΧΙ**, verb perf. 3. pers. sing.

19. **ΟΥΟΖ ΘΑΙ ΤΕ ΤΜΕΤΜΕΘΡΕ ΝΤΕ ΙΩΑΝΝΗΣ ΖΟΤΕ ΕΤ ΑΥΩΩΡΠ ΖΑΡΟΩ ΝΧΕ ΝΝΟΥΔΑΙ ΕΒΟΛΒΕΝ**

Ἰᾶῆμ ἡζανοῦῃβ νεμ ζανλεῖγίτῃς ζίνα ἡτοῦϋφενῑ  
 ξε ἡθοκ νιμ.

*And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?*

Θαι, pron. def. fem. sing. τε, verb. irreg. pres. 3. pers. sing. fem. ἡτε, sign of gen. ζοτε, adv. ζαροῑ, prep. joined with ποῑ, a particle representing the pronoun. νιιοῦζαι, noun with νι defin. art. plur. prefixed. ἡζαν-οῦῃβ, noun plur. with ἡ gen. and ζαν, indef. art. pl. prefixed. ἡτοῦϋφενῑ. verb subjunct. 3. pers. plur. with ῑ suffixed. ἡθοκ, pron. 2. pers. sing. νιμ, pron. sing.

20. οῑοζ αῑοῦωνζ ἡπεῑχωλ ἔβολ οῑοζ αῑοῦωνζ  
 ξε ἂνοκ αν πε π̄χ̄.

*And he confessed and denied not; and confessed that I am not the Christ.*

αῑοῦωνζ, verb perf. 3. pers. sing. ἡπεῑχωλ ἔβολ, verb. negat. perf. 3. pers. sing. from χωλ ἔβολ. ἂνοκ, pron. 1. pers. sing.

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From the Hymns for the Principal Feasts.

παλιν ον αῑμοῡι  
*Again he walked*  
 ῡα ῡμοῡν cnaγ\*)  
*To Shmoun the second;*  
 αῑχωρ ἔβολ ἡνιχαχι.  
*He dispersed the enemies*  
 βεν πιμα ἔτεμμαγ.  
*In that place.*

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\*) The name of a city of ancient Egypt.

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of the  
Prefixes, Suffixes, &c.

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